

A . B  
F O U N T A I N E  
O F  
T E A R E S

Emptying it selfe into three  
Rivelets ,

viz of  $\left. \begin{array}{l} 1 \text{ } \{ \text{Compunction.} \\ 2 \text{ } \{ \text{Compassion.} \\ 3 \text{ } \{ \text{Devotion.} \end{array} \right\}$  Or

Sobs of *nature* sanctified by *grace*..

Languaged in severall *Soliloquies*, and *Prayers*,  
upon various Subjects, for the benefit of all  
that are in *affliction*; and particularly  
in these *distressed times* of  
*warre*.

By *Iohn Feasley* Chaplaine to his Majesty &  
sometimes preacher in the Island St. Chri-  
stophers.

Ier:9.1. *O that mine head were waters, and mine*  
*eyes a Fountaines of teares, that I might*  
*weepe day and night for the slaine of the*  
*daughter of my people.*

A M S T E R D A M.

Printed for Iohn Crosser English Bookseller in  
the Galver-streete, neere the English Church, 1646.

7



Flanna Curtis  
wishes this was  
her book but she  
owner of it is my  
Aunt White which I  
Love dearly and  
sincerely

39.  
8. 7. 3.  
13.



To the ROYALL MAJESTY of  
Our DREAD SOVERAIGNE

CHARLES

By the grace of God KING of GREAT  
BRITTAIGNE FRANCE  
& YRELAND, &c.

*And*

To the RIGHT HONOURABLE the  
LORDS <sup>in</sup> and COMMONS assembled in  
PARLIAMENT, the unworthy

*Author humbly dedicateth these  
his weake Indeavour.*

TO THE HONORABLE  
MEMBERS OF THE  
LEGISLATIVE COUNCIL  
OF THE PROVINCE OF  
NEW BRUNSWICK  
IN PARLIAMENT ASSEMBLED  
CHARLES

REPORT  
OF THE  
COMMISSIONER OF  
THE LANDS AND  
REVENUE

FOR THE YEAR  
1881  
PRESENTED TO THE  
LEGISLATIVE COUNCIL  
IN PARLIAMENT ASSEMBLED  
BY THE COMMISSIONER  
OF THE LANDS AND  
REVENUE

## To the Reader.

Christian.

**T**Hou art here invited to thy punishment; yet such as is intended for thy profit. Blame mee not for the former, lest thou partakest not of the latter. Noe chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yeeldeth the peaceable fruit of righteousness, unto them which are exercised thereby. I have laboured to accompanie thee in all thy sadness; & therein to stay thee with flacons; yea with flacons full of that re-viving wine which cometh from the true Vine: and to comfort thee with apples, even with words fitly spoken, which (according to King Solomon) are like apples of gold in pictures of silver. True it is that in this litle booke (as in the roll of the booke sent to Ezekiel) are written Lamentations, and Mourning, and Woe: but it is not my fault. All these words seemed to be pronounced unto mee by the mourners in Zion, & I wrote them with inke in the booke. So long as wee are sinfull, we must be sorrowfull: I have but languaged thy sighes, and

Heb: 12

Cant. 2

10: 15.

1. Prov. 25. 11.

Eze: 2. 9.

Ier. 3. 18.

To the Reader.

241.3 lent a tongue to thy *Sobs* (if thou art such as I ayme at) & endeavoured to rectifie thy *Teares*. Thou art here entertained at David's *Ordinarie*: His *teares* were his *meate* day and night. I hope thou wilt not thinke that I dishonour thee, when I seate thee with a *King*.

Mrs:  
Eliza-  
beth  
Keate,  
wife of  
Mr.  
Gilbert  
Keate,  
a grave  
and e-  
mi-  
nent  
Citizen  
of Lon-  
don.

2. Tim.  
1.7.

I was first invited to this taske by the *moanes* of a *gracious* and *vertuous* *gentle-woman*, who much complained that her *sex* was so much *neglected* by *Divines*, that they had not *penned* *devotions* for all their *severall sufferances* that are common to many: onely here and there shee found a few small gleanings proper for some occasions of griefe. It is about five yeeres since I tooke her *complaint* to be a kind of *command*, and setled my selfe to the *worke*: yet (although I hastened it with what speede I could (considering my constant course of preaching) the same day that I finished my *booke*, shee *finished* her *course*. Noe sooner had I ended mourning out this *Fountaine of Teares* in my *study*, then I was sent for to her *sad house* of *mourning*: where, (having given her a relish of many of these *Soliloquies* and *Prayers*,

To the Reader.

Prayers; especially of those which are fitted for the *dying*) (he thanked mee for them as long as she lived: for even after that her *tongue* was *insna- red* in the *jawes* of death, what she could not by *language* she expressed by *signes*. From her father she brought a name with her into the world, which could not choose but put her in mind of the power of the *All-mighty*, who in Psal: 89. 10. is said to have scattered his enemies with his *Strong-Arme*: & by the same power which the most-high vouchsafed her, she overcame the last enemy which was to be destroyed. For her deere sake these *Soliloquies* and *Prayers* were fitted for *Females*, and taught to speake in the persons of the *Weaker vessells*. I hope noe Man will blame mee for it: for it is but changing the gender according to the *sexe*, and the *booke* may be usefull unto both. When first I began to penne it, there arose but a little cloud, like a man's band; this Devout mourner then grieving chiefly out of jealousy that either her *Teares* were not enough for her *sinns*; or not seasoned enough with the *sanctifying grace* of the blessed Spirit. Then her Heart was

Brat-  
fort or  
Arme-  
strong,  
an an-  
cient &  
noble  
familie  
in Not-  
ting-  
ham-  
shire, in  
which  
Coun-  
tie her  
worthy  
father  
did live  
at Rem-  
stone.  
1. Cor.  
15. 25.  
1. Pet.  
3. 7.  
1. Ki.  
18

To the Reader.

vers: 45

complained of : next, her lost time was bemoaned. But afterward by degrees the whole heaven was black with clouds and wind ( her eyes were full laden with teares, and her heart with sighes) & there was a greate raine. For her house was visited with the pestilence, and shut up by her owne appointment: One of her sweete and tender children, and a gracious Matron Cosyn unto her, dyed of that uncomfortable disease: And her weake selfe all this while was moulting and crumbling away in a Consumption. At length upon her white, thinn, and sinking cheekes the characters of her teares ( which were firme evidences of her unfeigned repentance ) not being fully drie; a litle dust was throwne upon them, and then she was layed up in the Cabinet of her grave.

To that work then finished I have added nothing but those teares which are shed in these distracted times of an Vnnaturall Warre: and I hope that addition will not be unfruitfull; I am sure ( and I grieve not a litle that I am so sure ) it is not unseasonable. For mine owne part, I have not beene  
without



To the Reader.

without my portion of sufferances in Num.  
these stormy times; and drinking a deep 27.14.  
draught of these waters of Meri- Ps:106  
bab, these waters of strife, by my tast 32.  
they relish like the waters of Marah. Ex:15.  
I could here call to mind how upon 23.  
the wings of the wind fleeing from one Ps:104  
danger, I have beene involved in 3.  
thousands. The boisterous and chur-  
lish swelling of a rough and troublesome  
Severne, full of un-expected turnings  
and windings, carrying us farre to  
sea, was the cause of embalming two of  
my deere children in the salt ocean: &  
was like to have proved the ruine of  
fower more of them, besides the belo-  
ved wife of my bosome; but it plea-  
sed God at last that all (except those  
two) came safe to land. The darke & Ps:74.  
remote places of the earth, which are 20.  
full of the habitations of cruelty, en-  
tertained mee with vexatiow troubles,  
and pining sicknesse. In mine absence  
from my divided countrie one of the D.D.F.  
brightest burning and shining lights of  
our Church, went out in a dampe. A  
man deere to mee not onely because an  
uncle by allyance, but allso because my  
chiefest and safest Oracle among men Deut:  
whilest he lived; and a friend, which 13.

To the Reader.

was as mine owne soule ; the sad losse of whom still doeth, and still will sit cold & heavy upon my wounded heart. Some comfort indeede I have in that sweete odour he left behind him, from whence every Christian may receave an Aromatick perfume of learned profit and content ; yea even those who too unkindly were the cause of putting sale water upon that sweete waxe, whereby the Tapour was extinguished. To these losses & afflictions I might adde many, many more ; beside my present condition among strangers and forrainers ; and my continuall heart-quakes at the strickt menaces of the ruine and Desolation of my poore, bleeding, gasping countrie. Yet while there is life there is hope ; even that hee who hath made our land to tremble, and hath broken it, will in his owne due time heale the breaches thereof, for it shaketh.

Pl. 60.2

In this Manuall thou shalt find noe Author quoted, but the Best of all; and noe language but English. The whole booke is in thy mother tongue ; and all the proofes (excepting a very few) are Scripture. The weeping daughters of Ierusalem love best to be comforted in

100123

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*To the Reader.*

in the language of Canaan, Here I <sup>11.19.</sup>  
ould an Ewer, nay a Fountaine of <sup>18.</sup>  
water to those that neede it for the re-  
freshing of their soules: yet I hinder  
none from turning their owne Cocks,  
and letting them runne. If any con-  
demne the worke as needlesse in these  
Brightest times ( for so they are  
thought to be ) set formes of prayers be-  
ing by many dashed quire out of coun-  
tenance: let them know that these are  
not intended for them, but for those  
who doe neede, and will use them. I  
confinde not any to these Formes: nor  
doe I deny them to any who shall wil-  
lingly accept them, In them thou hast  
the help of many choice places of  
Scripture for thy severall occasi-  
ons; which peradventure otherwise  
would not be so ready at hand when  
thou shouldest stand in neede of them.  
Whatsoever throughout the whole  
booke thou findest good, know that  
it is Gods; & now made thine as well  
as mine: blesse him for it. What thou  
findest here amisse (except the faults  
of the presse ) I confesse it mine; yet  
neither wittingly, nor willingly is it  
mine: howsoever charge it to mine  
account. Doe thou friendly reckon  
with

*To the Reader.*

with mee, and I will *thankfully* satisfie thee: and be sure to remember that as it is thy *duety* to be *thankfull* for the best, so thou *oughtest* to be *charitable* in thy *censure* of the rest. Consider what I say, and the Lord give thee understanding in all things.

2.Tim.

2.7.

Phil:2.

7.

Thy servant in him who tooke upon him the forme of a servant for us,

JOHN FEATLEY.

From my house in Flushing: April 17. 1646.



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*The*

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F I N I S.

# THE FIRST SUBJECT

*Teares of godly sorrow, or Devout Melancholy : wherein , a flexible disposition apt to weepe, imployeth those Teares in a sorrow for sin.*

The sanctified Ejaculation to precede each severall meditation, and prayer.

vers. 1.

*Give care to my words , o Lord ; consider my meditation.*

Psal. 5.

vers. 2.

*Hearken unto the voice of my cry, my king, and my God ; for unto thee will I pray.*

## THE MEDITATION.

**W**hy art thou so full of heavinesse, Ps: 42. 6  
o my soule ; and why art thou  
so disquieted within mee? What,  
nothing but teares? Nothing  
but sighs, and throbs of A trembling soule?  
Griefe without cause is madnesse ; and  
without moderation it is hopelesse. I must  
therefore looke into the cause , and hope it is  
A Religion

Religion that raiseth this tempest. But let mee not erre in my judgment. Is my *sin* the cause of my *sorrow*? Or, doe not I rather adde to my sinne by the pretence of my ground? That *teare* of a faithfull soule which *floweth* from the conscience of evill, purifieth the *conscience*, and freeth from punishment. If the weight of my transgressions depresseth my soule, the comforts of the *Crucified* shall restore me to ioy, Oh, the first cause of my blubbered eye, was that which made our parents strive to hide *them selves from the sight of our Creatour*. Since that very offence, it hath beene a sin not to weepe: and yet too much *weeping* may be turned into sin. Teares are the *effect* of sin; and *teares* may be the actours of sin. Thus even our best actions have their pollutions: & our *griefe* for our offences may as well displease, as pacifie the offended Deitie. But surely I grieve for mine iniquities which have incensed my Creatour; & I sorrow because I can expresse noe more *sorrow* for my faults. Thus farre my passion, then, is religion: & my *God* shall put these *teares* into his bottell. Thus Mary *Maydalene* stood at the feete of my Saviour behind him weeping, washing his feete with her *teares*, and wiping them with the haire of her head. My sin is the ground of my shame; and my *shame* enforceth mee to come behind that *Iesus*, whom

Gen 3.  
8.

Pf. 56. 8  
Lu: 7.  
38.

Ier: 9

whom *Mary* thus embalmed. O that my head were waters, & mine eyes a fountaine of teares that I might thus weepe day and night for the offences which I have committed! But doe not I flander my teares? Am I not mistaken in the cause? God forbid. Noe cause can be so great as the greatnesse of my sinns; and yet even these may multiply when I most lament them. O my God, accept of the teares which I shed for my sinns: & sanctifie my sorrowes, that they turne not into offences.

Yet I find in the Scripture, other causes of laments. Thus the All-mighty not onely heard the prayers of *Hezekiah*, but saw his teares too, when hee pleaded for life. The *Iewes* were commanded to call for the mourning women; to make hast, and take up a wayling for them, that their eyes might runne downe with teares, & their eyelids gush out with water, because the voyce of wayling was heard out of *Zion*: the destruction of the *Iewes* was hard at hand. Thus the Prophets eyes did faile with teares; his bowells were troubled; his liver was powred upon the earth for the destruction of *Ierusalem*. This grieve arose from the sense of their sorrow, That the most high was provoked by the sin of the people. What the *Iewes* deserued, may be my reward; and what *Ierusalem* expected, may be my heavy doome: for the same God is offended with mee; and my sinns have merited the

2. King  
20. 5.  
Ier: 9.  
17.

Lam: 2.  
11.

4      *Teares of godly sorrow.*

height of his vengeance. Yet the more I sin,  
the more hee spare's, expecting some *measure*  
of my sorrow for my *boundlesse* offences.  
O let my teares be his, by a gracious accep-  
tance, as my *sin* is made his by his fathers im-  
putation: for hee alone who *kept in the gar-*  
*den* can pleade my attonement, and by the  
power of his passion, restore mee to comfort.

Mar:9.  
14.

*Incredulity* in part did trouble the man in  
the Gospel, whose *sonne was Possessed* with a  
devill both deafe and dumb: yet hee *cried out;*  
and said with teares, *Lord I believe, help my*  
*un-beliefe.* *Deafnesse*, I find, doeth hang in  
mine eare too, even in the houie of my God;  
for when mine *attention* is required to the  
words which distil from the mouth of the  
*preacher*, even then the poison of the *serpent*  
makes mee imitate the adder, refusing to

PL:58.4  
5.

*heare the voyce of the charmer*; When I should  
counsaile my brethren; when I should pub-  
lish the truth; when I should confesse my  
sinns; woe is mee, the *string* of my tongue is

Iam.3;  
2.

knitt, the *dores* of my lipps are sealed up; and  
though mine *unruly* litle member is active in the  
language of all impiety, yet it is stricken *dumb*  
with *silence* when it should publish mine enor-  
mities. Whence growe's this *dumbnesse*?  
whence this *deafnesse*? Lord, shouldest thou be so  
deafe to my cries, or dumb to my heart; I should  
never hope for the mercies of my Redeemer.  
But some saith thou hast given mee in the me-

rits

Teares of godly sorrow.

5

rits of his passion ; doe thou increase it. The  
*seeds is thine ; the planting is thine : Lord , let*  
*it flourish, that the advantage may be mine. It* Mar:13  
*is, as yet the least of all seedes ; let it grow into* 32.  
*a tree, that the birds, the birds of Paradise may*  
*nest in the branches. Thou hast planted it ; my* 1. Cor:  
*teares shall water it ; doe thou give the increase* 3.6.  
*to it. Something I apprehend ; but it is but in*  
*a mist : Something I believe ; but it is but*  
*dully, it is but imperfectly, it is but weakely ;*  
*Lord I believe, help my unbelief.* O that my Mar:9.  
*teares might be so sanctified , that my griefe* 24.  
*might be a delight. I must, I will search,*  
*enquire , find<sup>e</sup> out my secret crimes those*  
*shakes that lye hid under the greene leaves of*  
*my best , my glorious actions. I know that*  
*I am all sin , all corruption : and yet though*  
*I say that I know it , though I know that I*  
*know it ; yet enough I doe not, I cannot*  
*know it. The more I pry into it , the neer-*  
*er is mine eye drawne to a narrownesse : the*  
*more I pore upon it, the sooner is mine eye ti-*  
*red into a dulnesse. Each part , each member*  
*is either an abettour, or an actour of sin. What*  
*then shall I doe ? Teares I can shed ; but it*  
*is rather through the disposition of nature,*  
*then the operation of grace. I will weepe*  
*therefore , because I am so apt to grieve,*  
*when my corruption is not truly the ground*  
*of my griefe. I will punish mine eyes with*  
*teares for shedding so many teares not ground-*



ded on a sorrow for my wickednesse. Now the *sponges* are full, my sinns shall *squeeze* them. Now my *windowes* shall be *brightened* with the brine, with the *eye* of my teares. Come, I must *mourne*, for I have found the cause, the ground of all religious griefe, which I am ashamed to owne. Now, with David I will crie until I am weary of my groaning: every night will I wash my bed, and water my couch with my teares. With David againe, and the people that were with him, pondering upon their losse at the spoiling of Ziklag, I will lift up my voyce and weepe untill I have no more power to weepe. Now, with the man of miseries, the patient Iob., my harpe shall be turned into mourning, and my Organe into the voyce of them that weepe. My face shall be fowle with weeping; and on mine eye lids shall sit the shadow of death. Now with David againe, While the child is yet alive, the child of corruption, the monstrous, spurious, abortive bratt of sin is alive with in mee, I will fast & weepe, but in a contrarie hope to that indulgent father, I will cry, who can tell whether God will be gracious to mee, that the child may not live; or if it live, it may but linger, but languish, but despaire of strength, or health, or life? Thus I pine: thus I grieve; & yet, mee think's I am ashamed that I doe so: I am troubled that I am thus troubled. Well; if mine eye be offended with the mores, with the



*Teares of godly sorrow.* 7

the dusts of sin that fly into it, I will wash it with it's owne water. If my face blush at the punishment of the eyes, because it is childish thus to cry, I will confesse it, I will acknowledge it: thus every child, every child of my God doe's cry, must cry. And if all this force not shame into my bashfull cheeke, for blushing at my teares, then (with that good king Hezekiah) I will *turne my face to the wall*; but I will still weepe, and weeping (that my teares be not spilt, be not lost, be not shed in vaine) as that King, so my selfe (though the meanest, though the worst of subjects, of slaves) will pray, and praying I will say.

2. King  
20.3.

*The Prayer.*

Great God, who on the second day of thine owne labour didst create a firmament in *the midst of the waters*, to divide the waters from the waters: so now, in thy mercy, put a distinction in the waters that flow from my troubled eyes. O let heaven divide betweene them, that those which dwell in the cloudes for the sinns I have committed, may be distinguished from those that arise from sin. By thy servant Ezekiel thou complaineest of Ierusalem, that *she was not salted at all*. Lord, I am salted in the brine of my teares: O let me be preserved in the love of thee my Creatour. The causes of my griefe; are the offences

Gen:1.  
6.

Eze:16  
4.

ces I have committed : that a *God* so great, should be incensed by a *worme* ; that a *God* so good, should be dishonoured by a *miscreant*. Thou art my *God*, though offended : thou shalt even be my *God*, though thou art now displeased. I have hope of pardon while I continue *thine*, although I cannot choose but sin against *thee*, who art so lovingly *mine*. The *heathens* themselves did sacrifice to their *Gods*. They had *many* ; I have but one.

To thee that *one* ; that holy one doe I offer what thou doest require, a *heart* ; as thou doest require it, *broken* ; but not so sanctified not

Lev:2. so cleansed as it ought to be : Yet it is offered  
13. with salt, as thou requirest ; even with the

Dan.9. salt of my teares. O Lord heare ; ô Lord have  
19. mercy ; ô Lord in mercy receive the cries, the

groanes, the teares that flow from this burnt, this broken offering. These teares are the blood of a penitent soule : for the blood of thy Son receive in mercy. The rock of my heart hath beene smitten with thy rod, from whence doe issue these springs of waters. Lord

Num.  
20.11.

doe thou even water my teares with the dew of thy grace, and mollifie my heart by the strength of thy power, that both heart, and

eyes, and teares may be thine. Thine they were ; and thou gavest them mee. Thine they are ; I give them thee. O let this rock, this heart be an altar ; these eyes the priests ; and these teares the sacrifices acceptable unto thee,

Teares of godly sorrow. 9

thee, my Lord, and my God. My heart is the  
*censour* and my sighs and groanes the incense: 10:10.  
 doe thou buth adde a sweetenesse thereto, and 28.  
 so shall it allay the stricktnesse of thy fury.  
 My sinns, ô God, have dwelt in mine eyes;  
 but now I have made them drunke with my  
 teares. Thus let mee ever weepe: thus let  
 mee ever grieve. It is a joy, to be thus sorrow  
 full: it is a comfort, to be thus distressed.  
 Lord in every part, in every crumb of this  
 broken heart, I find thy mercifull, thine in  
 dulgent selfe. In every sigh, in every groane 1.King  
 I perceave that thou my Lord art in it a soft 9:12.  
 wind. In every teare that trickleth from mine  
 eyes thou hast a luster, thou hast an habi-  
 tation. O let mee ever thus live in thy favour.  
 Let all my grieve be for offending thee; and  
 all my sorrow be for thy displeasure: So shall  
 my teares (with David) be my meate, my  
 drinke, my bread, my bath, my onely joy and  
 delight, because thou takest a delight there 9.  
 in. But ô thou who hast prescribed bounds  
 to the seas, which they cannot passe, neither  
 turne againe to cover the earth; so limit these  
 brackish seas by the power of thy grace,  
 that they may neither sinne by excesse, nor  
 offend in the cause. Put them into thy bottle, Ps. 56.8  
 note them in thy booke. In thy mercy, finish  
 soone these dayes of sinne, that by the me-  
 rits of him that was sorrowfull in the garden,  
 all teares may one day be wiped from mine

10      *Teares of godly sorrow.*

*eyes; all sorrowes expelled, & driven from my heart; & my soule may be receaved into the quire of Saints; there to live, and reigne with thee, world without end, Amen.*



*Teares*

*Teares from the heart.*

THE SECOND SUBJECT.

The Soliloquie consisting  
of three parts : viz.

- 1 { *The wickednesse of a corrupted heart.*
- 2 { *A Lamentation for the losse of an honest heart.*
- 3 { *Griefe for an old and sinfull heart  
    & an earnest desire of a right-  
    eous new one.*

The first part.

The wickednesse of a corrupted  
*Heart.*

THE EJACULATION.

- Ps:5.1. { *Give eare to my words, o Lord  
    consider my meditation.*
2. { *Hearken unto the voice of my  
    cry, my king, and my God;  
    for unto thee will I pray.*



*He heart is deceitfull above al* Ier:17.  
*things, and desperately wicked; who* 9.  
*can know it? saith God by his*  
*Prophet. What is here? A heart?*  
*A deceit full heart? A heart deceitfull above*  
*all things? A wicked heart? Desperately wic-*  
*ked? A heart inscrutable? Lord, surely*

## 12 Teares from the heart.

this is the just description of my heart, if yet I have any; if I have any at all: for 't is a doubt whether I have one or not. It is said of *Ephraim*, that shee was like a silly *Dove*, without heart: Surely so am I too; not for the innocency, but the simple folly of the *Dove*; for (like *Ephraim* too) I have fled from my God. But why should I be so simple, as to thinke that I have noe heart? Doe not I feelee one with in mee? Yes sure; for my meate comfort's it, as *Abraham* desired the *Angells* to doe by theirs. I have a sound heart which is the life of the flesh. I know I have one; for (like *Dauids*) it panteth; I can feelee it beate; and that's a good signe that I have one. I know too, by the passions which I have in it; for I am subject to joy, and sorrow; to love, and hatred; to feare, and courage, to hope and despaire: I have the seede's of all the virtues, and vices in mee: I have an understanding too, a will, and imagination, and what not which others are endued with? Why then doe I complaine that I have noe heart, when as this very complaint ariseth from my heart? Alas I have a heart indeede, the heart of a woman: But I want a heart yet, a better heart, the heart of a *Christian*. What's this heart to mee; this poore, inconsiderable heart, which nature lend's mee? 'Tis but a morsel of thick, solid flesh, placed in the midle belly; the seate indeede of the vitall faculties;

Hos: 7.  
11.

vers. 13

Gen: 18  
5.

Pro: 14.

30.  
Psa: 38.  
19.

*faculties*; the *heart* that preserveth the *heate* of the body; the *spring head* of the *arteries*, the chiefe *author* of *breathing*, and working of the *pulse*: a poore thing, which nature was feint to take such compassion of, as to wrap it in *clowtes*, in a *caule*, that it might lye quiet in it's place, and be kept from the violence, and pressures of the neighbouring members. Yea, shee's feint to dip this *caule* too in a kind of *waterish humour*, and wrap it about this *heart*, least the *little trifle* should be so hot, or dry, that it should fall into a  *swoone*. What s'all this to mee, as I am a *Christian*? This poore *thing* shall have but a little time to lye *panting* in my *breast*, and then, though it be the eldest enlivened member, and shall linger, and out-live all the rest; yet at length it shall *faint*, *depart*, away it shall goe and make a pleasant *collation* for the *wormes* in the *with-drawing* chamber, in the coole *vault* of my silent *grave*; and so, even *fare them well*. But what then? Is this all? The very *beasts* have such a dispatch; and when they are gone, there's noe more expectation of sense, or any thing else. Surely I who am placed upon earth, as a kind of *mistresse* over the *inferiour* creatures, must one day render some account to my Lord who hath thus intrusted mee. When I die, I must goe to another place: Either I must be doomed to eternall *miserie*; or else receaved and ad-



# 14      *Teares from the heart.*

mitted to unspeakeable, and everlasting content. I am not all flesh : I am some spirit. God hath not confined mee to those narrow bounds of *vegetation*, and *sense*. Noe; hee hath added *reason* to them, and made mee a *woman*, so that, although I have a heart common with the *beast*, according to *sense*, yet I should have another heart too; a heart above either *them* or *that*; I have a *reasonable soule*, a *mind*, an *understanding*, a *conscience*; and each of these in the scripture is termed a *heart*: but this, o this is that *heart* which I feare I want: Want it? Yes I so want it, that either I have it not at all, or if I have it, it is such a one, as 't is worse for mee, farr worse then if I had none at all. But I have none indeede. *The Lord hath not given mee an heart to perceave, nor eyes to see, nor eares to heare unto this day.* When I pray, I have none: when I reade the sacred oracles of the *most high*, I have none: when I goe to the *temple*, and should attend to the *instructions* of the *ambassadors of Christ*, I have none: when I should put in practise, what hath arrived at my knowledg, I have none: when I should confer, & discours of *God* and *goodnesse*, I have none: none at all: none in the *church*; none in my *closet*, nor in the *society* of the *godly*: at noe time; in noe place; upō noe good occasion can I find that I have any. Or if I have one I had as good be without it; for 't is a *dry* one: for want of *watering* it  
with

Teares from the heart. 15

with my teares, I find that 't is smitten down,  
 and withered like grasse. Or 't is dead or at leſt, just dying; at the laſt gaspe. I have beene  
 drunke with wickedneſſe, very drunke, as *Nabal was with wine* at his kinghly feaſt: but  
 now I begin to grow a litle more ſober, and  
 recollect my ſelfe, I find that my heart (like  
 his, upon the newes which his wife told him) even dyes within mee, and I am become as a  
 ſtone. Or if it be yet alive, 't is a fatt one; 't is  
 waxed groſſe, 't is as fatt as greaſe 'tis nourished  
 as in the day of ſlaughter; ſo that through the  
 unweildines of it, and through the deſtruction  
 approaching it, I had better be without it.  
 Or elſe 't is a blind one, for it loveth darkneſſe  
 rather then light, becauſe the deedos there of are  
 evill: ſo that, if it could have ſeene, it is now  
 ſtark blind. Or if it be not blind I am ſure  
 that I am blind; I can ſee none of it. 'T is  
 true, the reaſon of it is, becauſe there is a  
 caule growe's over it, and I have noe body to  
 help mee, as *Ephraim* had, to rend the caule  
 off it, that ſo I might ſee. Or elſe it is an in-  
 fected one; 't is viſited with the ſickneſſe, with  
 the plague, and yet I doe not know the plague of  
 mine owne heart, or elſe it is wicked, & ſo wic-  
 ked, that (like unto *Shimei*) I cannot learne,  
 I doe not know all the wickedneſſe that mine  
 heart is privie to: and if it bee thus wicked, I  
 have but ſmall comfort from King *Salomon*;  
 for hee tell's mee, that the heart of the wicked  
 is litle

Pſ: 102  
4.

1. Sam:  
25. 36.  
vers 37  
Mat: 13  
15.

Pſ: 119.  
70.  
Iam: 5.  
5.

10: 3. 19  
C: 9. 39.

Hof: 13  
8.

1. King.  
8. 38.

C: 2. 44.

Pro: 10  
20.

## 16 Teares from the heart.

- is little worth. So that whether my heart be dry or dead, or fatt, or blind, or hidden, or infected with the plague, or wicked, what am I the better for it? Nay, am I not farre worse, infinitely worse rather? And yet now I thinke upon it, now I examine my selfe a litle better, I have just none at all. True it is that once I had one; but may I not say as the Prophet did, that
- Hos:4. whoredome, and wine, and new wine have taken it away? 'T is stollen away; sin hath stollen it quite away unawares of mee, just as
- Gen:31 Jacob stole away unawares to Laban or as Absalom stole away the hearts of the men of Israel from his father, when they came to the King for judgment. Alasle, I should have kept it in deede, I should have kept it with all diligence, if I had taken the advise of the wise King
- Prov:4. Salomon, for out of it are the issues of life, I should have established it; or have beg'd of
- 1Thes. God, that hee would have established it un-
- 3:13. blameable in holinesse; that hee would have
- 2Thes. established it in every good word, and worke; for
- 2:17. it is a good thing that the heart be established with grace. I felt it fainting when I feared, &
- Heb:13 trembled, and was terrified: and then I should
9. have had a David to comfort mee, and to
- Deut: say unto mee, Be of good courage, and God shall
- 20:3. strengthen thine heart, thou that hopest in the Lord. I should have spoken kindly to it, as
- Pf:31. Shechem did to Dinah, when his soule cleave
24. unto her, and he loved the damosel, and spake kindly
- Gen:34
- 3.

Teares from the heart. 17

kindly to her, to her heart. I should have rejoy- Prov.  
 red it (as Solomon say's) with oyntment, and 27.9.  
 perfume, with the oyntment of my teares, and  
 a golden violl full of such odours as St. Iohn spea- Rev. 5.  
 keth of, which are the prayers of the saints. I 8.  
 should have comforted it, not with a morsell of Iud:19  
 bread, as the Levite was advised by the father 5.  
 of his concubine; nor of, or from, or by my  
 selfe: but I should have prayed unto God, 2. Cor.  
 even the father of our Lord Iesus Christ (as S. 1.3.  
 Paul did thank him for the Corinthians) the fa- vers. 4.  
 ther of mercies, and the God of all comfort, to  
 comfort it in tribulations; that I might have beene  
 able to comfort them which are in any trouble, by  
 the comfort wherewith I my selfe had ben com-  
 forted of God. It was grieved with in mee, and Ps:73.  
 I was pricked in my reines. But I should have 24.  
 made it like Aaron at the sight of Moses,  
 who was glad in his heart: or else I should Exod:4  
 have prayed to the Lord to have put gladnesse 14.  
 into it, as he did into David's, more then in the Ps:4.7.  
 time when the corne and wine intreaased. But  
 now, alas, 't is too late: my poore heart is  
 gone, 't is stollen away from mee: what shall I  
 doe to recover it againe? I will arise now, and Cant:3  
 goe about the citty; in the streetes, and in the broad 2.  
 wayes I will seeke it: I will say to the watch- vers. 3.  
 men that goe about the citty, Saw yee a heart, a  
 poore distressed heart passe by this way, that  
 is runne astray from mee, & I, poore I, know  
 not where to find it? Alasse 't is not worth  
 any

any one's taking up : 't is not worth the keepinge, I'll describe it unto you, that if yee heare of it, of such a heart, or happē to meete it, yee may send it mee home againe, and I may give it due *correction* for playing the *vagrant*, the *run-agate*.

That heart which once did dwell in my breast, is the most unthankfull guest that ever was harboured in the bosome of a woman. It is the greate *accuser* of my selfe; for mine offences : and not content with that, having arraigned mee for my sinns, it hath condemned mee as guilty. It is a cozening, deceitfull heart; it is deceit full above all things, and desperately wicked, even more then I can know : & full it is of tricks, full of delusions; there are many devices in it. It is a troublsome heart, in so much as many times I have roared by reason of the disquietnesse of it. 'T is a deepe heart, & not easily pryed into : both my inward thoughts, & my heart it selfe have beene very deepe. It is a froward heart, so froward that now 'tis runne away frō me, 'tis departed. It is an evill heart, a heart that was always imagining evill, and so greate evill, that out of it have proceeded evill thoughts, murders adulteries, fornications, thefts, false witnesse, & blasphemies. It hath beene evill even from my youth : every imagination of the thoughts of it were onely evill continually. It is a reproaching heart, not like unto Iob's, who sayd *His heart should not smite him, so long as hee lived*. It is a

Ier:17.  
9.

Prov:

19.21.

Pf:38.8

Pf:64.6

Pf:101.

4.

Zech:8

17.

Mar:15

19.

Gen8.

21.6.5.

Iob 27.

6.

# Teares from the heart.

19

is a troubled heart : the troubles there of. have bene  
 enlarged , in so much as I have beene enforced  
 to cry out , *My bowels , my bowels ; I have*  
*beene pained at it , it made a noise in mee , that*  
*I could not hold my peace : my bowells have*  
*beene troubled , for my heart hath beene turned in*  
*mee. 'Tis a cowardly , trembling heart ; I had*  
*an extreame trembling at it , when it was at*  
*home ; and failing of eyes , and sorrow of mind : it*  
*would tremble like Elies for the arke of God.*  
 It would so grievously tremble , that I have  
 beene smitten with madnesse and blindnesse , and  
 astonishment of it. It is an idolatrous heart , a  
 heart apt to be deceived , & to turne aside , & ser-  
 ve other Gods then the great Lord of heaven ,  
 and Earth , and to worship them. It is a quarrell-  
 some , a fighting heart , a heart that (like Davids)  
 hath often struck , often smitten mee. It is  
 a double heart , a dissembling heart , a double min-  
 ded heart. It is a heart like a beasts , like Ne-  
 buchadnexars , when hee was driven from the  
 sonnes of men , and his heart was made like the  
 beasts. It is a hard heart , hardened like Pharaos ;  
 like the Israelites in the day of provocation : a  
 hard , and impenitent heart , that treasured up un-  
 to it selfe wrath against the day of wrath , and re-  
 velation of the righteous judgment of God : a heart  
 that was hardened , and fell into mischief : a  
 hard , and unbelieving heart : a heart alienated  
 from the life of God through ignorance , by reason of  
 the hardnesse there of : and like that of the Israe-  
 lites ,

Pk25.

17.

Ier:4.

19.

Lam:1.

20.

Deut.

28.65.

1.Sam.

4.13.

Deut:

28.28.

c:11.

16.

2.Sam:

24.10.

1.Chr.

12.33.

Pf:12.2

Iam:4.

8.

Dan:5.

21.

Exo,4.

21.

Heb:3.

8.

Rom.2

5.

Pro:28

14.

Mar:16

14.

Eph:4.

15.



## 20 Teares from the heart.

**Eze. 3.** *lites, it is both a hard, and an impudent heart.*

**7.** *It is a heart harder then the nether mill-stone ;*

**Iob 41** *as firme as a stone , as hard as a rock ; yea 't is*

**24.** *as hard as an adamant even harder then the flint.*

**Ier. 5. 3** *as hard as an adamant even harder then the flint.*

**Ez: 3. 9.** *Oh what a heart was this , and yet 't is runne away from mee, 't is gone: what shall I doe ?*

*I faine would weepe for the losse of it ; but I*

**ci: 24.** *cannot weepe without it. The curse which was*

**23.** *threatned to the Iewes , is fallen upon mee;*

*I cannot mourne , nor weepe ; I doe onely pine*

*away for the losse thereof. But why should*

*I grieve for the departure of a heart so dry , so*

*dead , so farr and so blind ? Of a heart so hid-*

*den, so plagued , so wicked, and so condemning ?*

*Of a heart so deceitfull, so deluding , so trouble*

*some, & so deepe ? Of a heart so froward, so evill,*

*so reproaching , and so troubled ? Of a heart so*

*trembling , so idolatrous , so smiting , and so*

*double ? Of a heart so beast-like, so hard, so un-*

*believing, and so impudent ? I consider, and ac-*

*knowledge how wicked it is, & yet I am sor-*

*rie mee think's, that 't is gone. But am I sure*

*that this sinfull heart is gone indeede ? Or doe*

*I but seeme to goe heart-lesse up & downe,*

*seeking for that which hath bred this distur-*

*bance ; Ah , I feare that I have it still with*

*in my bosome; and yet I am fondly possessed*

*with a feare that I have lost it. I may find it*

*againe, too soone, to my sorrow ; and upon a*

*strickt enquiry, woe is mee , I shall find it a*

*bout me at every turne. I may find it at my*

*table,*



table, in every dish; and there 't is *gluttonous*: in a glasse of *wine*; and there 't is *drunken*, in filthy *muck*, and there 't is *coveteous*: in my bed; and there 't is *lascivious*: in mine *apparell*; & there 't is *proud*: in the *wellfare* of my *neighbours*; & there 't is *envious*: in a *quarrell*; and there 't is *contentious*: in the *synagogues* of *Sathan*; and there 't is *idolatrours*. Where can I looke; what can I behould that's *naught*, that's *wicked*; and not find my *heart* there? And why then, all this complaining? All this *seeking*, and *searching* for it? Alas, Alas tis too bad to leave mee: 't is too wicked to runne from mee. From hence, shall grow my *teares*; even because I understand not my *heart*. It is *with* mee; but I *know* it not: it is *within* mee; but I *understand* it not: it *torment's* mee; and yet I am so *stupid*, that I *fee*le it not: it is ready to bring mee to *ruine*; & yet I *seeke* not to prevent the *danger*. Lord how mad am I, thus to *posse*sse, & yet not to believe that I *posse*sse, a *heart* thus *wicked*, and yet not to believe that it is so wicked? What shall I doe? Nay, what wilt *thou* doe with such a *heart* as this? It dishonoureth *thee*: it corrupteth *mee*. From *goodnesse* it *drive's* mee; to *wickednesse* it leades mee. Whither soever I goe, whatsoe-  
ver I doe, it induceth mee to sin, & by consequence (without thine infinite mercies) to eternall damnation. In this desperate condition what shall I doe? Amend it I cannot;  
correct

correct it I cannot; and yet be quit of it, be rid of it, I cannot. But why doe I give over the hope of its amendment, as if noe means were left to prevent my ruine? I must not distrust of the goodnesse of my God. My heart is dry; but by his assistance I will water it with my teares: It is dead; I will re-vive it with my teares: it is fatt I will make it pine with my teares: it is blind; I will open it's eyes with my teares: it is hidden; I will reveale it in my teares: it is infected; I will cure it with my teares: it is wicked; I will correct it with my teares: it is deceitfull; I will punish it with my teares: it is troublesome; I will quiet it with my teares: it is froward; I will still it with my teares: it is evill; I will better it with my teares: it trembleth; I will comfort it with my teares: it is idolatrous; I will rectifie it with my teares: it is quarelsome; I will tame it with my teares; it is double; I will single it againe with my teares: it is beast-like; I will new baptize it in my teares, it is hard; I will mollifie it with my teares: it is incredulous; I will make it faithfull by my teares: & it is impudent; I will make it blush with my teares. Or if these eyes be drie; or these teares but few; or these few teares of too litle vallow to effect my desires; O thou who once in the fervency of thy devotion, in the depth of thine agony didst sweate as it were greate drops of blood, which fell from thy body for the sinns of the world: o thou who  
in thy

Teares from the heart. 23

in thy tender compassion seeing Mary at thy  
feete weeping & the Iewes about thee weeping for  
the deoeased Lazarus, didst groane in spirit, &  
weepe with the mourners; increase thou the  
teares of mine eyes for the sinns of my heart. &  
give them vertue by those teares which fell  
from thine; that I may weepe, and lament, and  
be sorrowfull for my corrupted heart; that so  
my sorrow may be turned into joy, Amen.

Io: 11.  
33.

Io: 16.  
20.

The second part  
Of the Soliloquie.

A lamentation for the losse of an  
honest heart.

**N**Oe paine can be compared to the paine  
of the heart: and certainly noe losse can  
be so great as the losse of the heart. What com-  
fort then can I expect, can I find in any  
thing, who have lost my first, my best, my  
dearest heart? Once I had one; and woe is  
to this time, where in I must say, I had. Yes;  
I had, indeede I had, a heart, such a heart, so  
plyable a heart to all goodnesse, that I am  
enforced now, to my cost, to vallew it onely  
by the losse thereof. I was the a field, a plea-  
sant field, that yeelded my fruit with increase. Yea  
I was manured, ploughed, sowed, and harrowed by  
the best of husband-men, by God him self.  
The seede was the word of God: that seede fell  
on this ground, this good ground (for so I then  
was)

Pf: 107  
37.  
Io: 15. 1  
Luc: 8.  
21.  
vers. 15

## 24      Teares from the heart.

vers. 15 was) and with an honest, and good heart, having heard the word, I kept it, and brought forth fruit with patience: Sure I did; I brought forth fruit, good fruit; or else I am much deceived. But why then, doe I now lye fallow? Why doe

Gen:3. I produce nothing but *thornes & thistles*, the

18.

Heb:6. *& briers, whose end is to be burned?* I was in those

8.

1. Cor. dayes, ah I was *Gods husbandrie*: but since

3.9.

that time hee hath left mee off; & my ground is growne out of heart, quite out of heart; for hee would digge mee noe more; hee would plough mee noe more; hee would soyle mee noe more. But what is the cause of his anger? Wherefore did hee thus leave mee; thus forsake mee? Alas, the reason is too manifest: I would needes take the plough out of his hands. I would not suffer him willingly any longer to breake up the fallow ground of my

Ier:4.3 heart: but I my selfe would plough. And what is the effect? What is the event thereof? Nothing but miserie; nothing but woe: for I

Hos:10 have ploughed wickednesse, and I have reaped ini-

13.

Deu:22 follow mine owne wayes, and plough with an

10.

oxe, and an asse; with thoughts cleane, & un-  
cleane; pure, and impure; ioyning them toge-  
ther; and therefore to my woe I find the  
words of King Solomon in mee most sadly ve-  
rified, that the ploughing of the wicked is sinne.

Prov.

21.4.

Iob 4.8 And yet I, ahwretched I, doe still follow

the

Teares from the heart. 25

the plough : I plough iniquitie, and sow wicked-  
 nesse; and yet, for all that, I looke not to  
 reape the Same ; but I expect, fondly I expect,  
 a harvest of goodnesse; a crosse of blessings.  
 But now I find that those blessings doe wither Ps:129.  
 even before they grow up. The mower, I find, 6.  
 cannot fill his hand with them; nor hee that bin- vers.7.  
 deth up sheaves, his bosome. Neither doe they  
 which goe by, say. The blessing of the Lord be vers.8.  
 upon you : wee blesse you in the name of the Lord.  
 Oh, if God would but once againe take mee  
 into his care, and husbandrie, I might bring Ps:1.3.  
 forth good fruit in due season, Then though I  
 should goe on my way weeping, yet I might  
 beare pretious seede, & come againe with rejoycing Ps:126.  
 bringing my sheaves with mee. This I might 6.  
 doe, if hee would manure mee; if hee would  
 dung mee, Lord, let mee rather be made as the 1. Cor.  
 filth of the world, & the off-scurwing of all things, 4.13.  
 then not be manured by thee. Make mee to  
 account all things but dung, that I may winne Phil.3.  
 thee; and that so winning thee, I may once 8.  
 againe be in heart; that I may have a heart, Deu:5  
 even such a heart may be in mee that I may feare 29.  
 thee and keepe all thy commandements allway,  
 that it may be well with mee for ever.

I had once a soft heart, like Job; for God Iob 23.  
 made it soft; and the Almighty troubled mee, I 16.  
 had a tender heart, apt to forgive: a heart that Eph.4.  
 was tender, for I humbled my selfe before my 32.  
 God, like Iosiah, and rent my clothes, and wept 2. Chr.  
34.27.  
 B before

- before him. Hee did mollifie it, & made it fleshie:  
 Eze:11 hee tooke the stonie heart out of my flesh, & gave  
 19. mee an heart of flesh; not give to the flesh, to the  
 fowlness, the filthinesse of the flesh; but such  
 a heart of flesh as was flexible, soft, easie to be  
 pierced: I could weepe, & lament for every sinne  
 for every transgression which I had com-  
 mitted against my good God. It was a melting  
 heart; it would melt like the hearts of the Babi-  
 Ionians, when their destruction was threatned  
 to be effected by the Medes: it would melt like  
 14. waxe in the midst of my bowells. And well it  
 might melt, for it would burne: it would burne  
 within mee, like the hearts of the two disciples  
 Luc:24 goeing to Emaus: & yet this heart-burning was  
 32. noe disease neither; but (as it was with David)  
 when mine heart was hott within mee, then in  
 Ps:39.3 my meditation the fire burned. And well againe  
 might it melt, into teares, for it was a mourning  
 Eccl:7. heart; it delighted to be in the house of mourning:  
 4. it was full of sorrow as were the hearts of the  
 10:16.6 disciples, when Christ had tould them of the  
 persecutions, which they should suffer. I had  
 Ind:5. greate thoughts of heart, such as were for the  
 15. divisions of Reuben: a heart very awfull; for it  
 Ps:119. stood in awe of the word of my God. This heart  
 161. of flesh so soft, and tender; so mollified, and  
 melting; so burning; so mourning; this sorrowfull,  
 and thoughtfull heart, was so apt for any im-  
 pression of goodnesse, that (like unto Solo-  
 mon) I could find in it, I could find an aptnes  
 2:Sam. in it  
 7.27.



in it to pray unto the Lord. It was a writing  
table: God had written mercy, and truth upon  
the table thereof; and in more perfect chara-  
cters too, then the Gentiles had, I could  
shew the worke of the law written in my heart.  
It was a loving heart; it would love my neigh-  
bour, and not hate mine enemies. It was a broken  
heart; and although 't was broken, yet was it  
whole; I could seeke the Lord, like Iehosaphat,  
with my whole heart. Yea this I could doe (as  
Abimelech sayd of himselfe, concerning  
his taking of Sarah, Abraham's wife) I  
could doe it in the integrity of my heart; & in-  
nocency of my hands, With this whole heart I  
could seeke the Lord; I could love him, I could  
believe, I could praise him. I could seeke him  
with all my heart, and with all my soule: I could  
love him; yea I could love the Lord my God  
with all my heart and with all my soule, & with  
all my might. I could believe (as Philip sayd to  
the Eunuch) I could believe, even with all my  
heart. I could praise him also: even with Da-  
vid, I could praise the Lord, with my whole heart.  
This whole heart was sound too, as David  
prayed; even sound in the statutes of my God,  
that I might not be ashamed. This sound heart  
was single too; single even like those good  
servants, whom Saint Paul commandeth to be  
obedient unto them that are their masters according  
to the flesh, with feare and trembling, in singlennesse  
of heart as unto Christ. I could eate my meate

Prov: 3.  
3.

Rom: 2  
15.

Mat: 5.  
43.

2 Chr:  
22.9.

Gen: 20  
5.  
Ps: 119.  
10.

Deu: 4.  
29.  
c: 6. 5.

A&: 3.  
37.  
Ps: 9. 1.

Ps: 119.  
80.

Ep: 6. 5.

A&: 2.



## 28      Teares from the heart.

**Act:2.** with gladnesse, and singnesse of heart. It was not  
**46.** then my custome to speake vanitie unto my  
**Pf:12.2** neighbour: to speake with flattering lips, or with  
a double heart. And though thus single was my  
**1 King** heart, yet was it noe small one: it was large:  
**4.29.** God had given unto mee, as unto Solomon,  
both wisdom, and understanding, and largnesse  
**Pf:119.** of heart: and (like David) I did runne the  
**32.** way of his commandements, when hee had thus  
**Pf:17.3** enlarged it, This large heart was a proved one  
too; for God had proved it, and Visited mee, and  
**Pf:7.9.** tryed mee, when I was purposed, that my mouth  
**1.Chri:** should not transgresse. It was tryed; tryed by my  
**29.17.** God, by my righteous God, which tryeth the  
**Pf:26.2** hearts, and reines: even by him who tryeth the  
heart, and hath pleasure in uprightnesse: the very  
selfe same God did examine mee, and prove mee;  
hee tryed my reines, & my heart? And this loving  
heart; this broken, yet whole heart; this sound,  
**Pf:101.** and single heart; this large, and tryed heart was  
**2.** found perfect. I did walke with in my house with  
**1.King** a perfect heart: it was perfect with the Lord my  
**8.61.** God, to walke in his statutes, & to keepe his com-  
**Act:16.** mandements. It was an open heart; it was opened  
**14.** like Lydia's, that I could attend to the things that  
were spoken by our Pauls. It opened so wide; or at  
least with sorrow it was so filled, that at length  
it broke. Mine heart within mee (like unto Je-  
**Ier:23.** remiah's) was broken; all my bones did shake; I  
**9.** was like a drunken man; and like a man whom  
wine hath overcome. O full well too, it the was  
with

Teares from the heart. 29

with mee, even when my heart was broken; for it had beene stone, nothing but stone before; when neither promises, nor mercies; neither menaces, nor judgments could worke upon it. It had beene a stone, a three-cornerd stone, untill it pleased him, to breake it, who is the head-stone in the corner: the head-stone, because the strongest in the whole building, sustaining the fabrick: The head-stone in the corner knitting, cimenting, and uniting together both the Iewes, and the Gentiles: The head-stone in the corner who is a stone of stumbling unto many, and a rock of offence; at which the Iewes tooke such offence, that they hurt them selves against this stone in the corner. Yet hee that was reiected by the Iewes, and scornfully under-vallewed, was unto mee a most skillfull, & excellenr lapidarie: hee knew the stone of my heart; and at mine intreatie hee broke it, hee broke it in pieces. Yea hee wrought so powerfully in mee, that through the helpe of him I had learned to rent it; to rent my heart, and not my garments, and turne to the Lord my God. It was made an acceptable sacrifice to my God; for I had a broken spirit; a broken, & a contrite heart, which hee will noe despise. Hee, hee is that great Iehouah, who is high, and excellent; who inhabiteth eternitie, whose name is holy; who dwelleth in the high, and holy place; & yet with him also that is of a contrite, & humble spirit, to revive the spirit of the humble, and to

Mat: 21

42.

1. Pet: 2

8.

Ioel: 2.

13.

Pf: 51.

17.

Ies: 57.

15.

Ps: 42. 3. revive the heart of the contrite ones. Hee it is,  
 who hath promised that hee will not breake a  
 bruised reede, nor quench the smoaking flaxe: but  
 Ps: 147 on the contrarie, will heale the broken in heart,  
 3. and bind up their wounds. By him who is thus  
 high and excellent; by him who is thus full of  
 compassion, as not to bruise the reede, nor quench  
 the flaxe; by him who is thus infinite in mercy,  
 that hee healeth those that are broken in heart;  
 even by the same God, in testimonie of his  
 love, was my stony heart broken. O it had beene  
 an uncircumcised heart; but afterwards the Lord  
 Deut. my God did circumcise it, to love himselfe with  
 30. 6. all my heart, and with all my soule, that I might  
 live. So open, so broken, so rent, so contrite, so  
 circumcised it was, that I resisted not the Holy  
 Aa: 7. Ghost. Lord, what happie dayes did I then  
 51. enjoy; when my heart was thus qualified  
 with goodnesse! When it was thus acceptable  
 to my God! But now, alas, 't is quite other-  
 wise. That heart, that good heart of mine is  
 gone, is lost, is polluted. Peradventure some  
 anger had beene seated in my gall; but I labou-  
 red that it should not increase into a sin. Per-  
 adventure some joy was placed in my splene;  
 but that joy howsoever was chiefly in the  
 Lord; and in my heart was carefully preserved  
 the feare of his name. That heart was then the  
 cabinet, the store house, the treasure of  
 wisdom, wherein were two with-drawing  
 chambers, divided but by a partition, in  
 which

which were placed the fountaines of lively blood; of life it selfe; even *the life of grace*, given by the liberall hand of the God of my life. But now (oh my *poore heart*) it hath forsaken this breast; this breast of a distressed forlorne woman; and in the roome thereof is crept into my bosome a *heart so hard*, that when I finite my breast in my deepest sorrow, my very hand re-bound's by reason of the hardnesse of this rockie *heart*. Often have I heard people complaine of the *stone* in the kidnies, or the bladder; but I am enforced to a new complaint; even of the *stone* in the *heart*. O that my God would cutt it, and take this *stone* out of it: or else give mee such a portion of sorrow and contrition, that it might prove the most soveraigne *saxafrage*, to break this *stone*! A *stone* here is wick I can feele both by the weight, and the hardnesse thereof; but what kind of *stone* I cannot determine. Surely it can be noe *pemoise*, none of that *stone* which in some sort may be sayd to be even heavier then it selfe; because though when it is whole, it is full of pores, full of holes, very hollow, even as hollow as my *heart*; yet when it is broken in pieces, when it is stamped, and beaten to powder, it seemes to be more ponderous, then when it was whole. If such a one be in my *heart*, ô that my God would breake this *heart*: ô that hee would grind it, or beate it to powder; then peradventure it would be

### 32 *Teares from the heart.*

Deut. 8  
9.

Iob 14.  
19.

2. King  
6.6.

Lu: 18.  
2,

heavy for my sinns, and ponder mine iniquities. Or it may be that such a stone is in it, as those were which the Lord did promise that the Israelites should find in the land of Canaan; even stones that were iron: for surely my heart is as hard as iron. And yet, though it be so, the patient Iob assureth mee that even waters weare the stones. O that my God would cause the trickling of my teares to weare away the Stone of my heart! Or if it be iron, O that hee would cause it to swimme in the Iordane of my sorrowes as once *Elisba* caused the iron and Steele to doe, which were tempered together in the head of the axe! When I seele for my good heart, oh, I cannot find it: but in the roome thereof is layd such a perverse one, that the edge of compunction cannot pierce it; pietie cannot mollifie it, intreaties cannot move it; threatnings cannot stirre it; and stripes cannot wound it. It is ungratefull, though never so much benefitted: it is unfaithfull, though never so much intrusted; it is refractorie, though never so much counselled. It is severe, when it judgeth; shamelesse, when it shinketh; and dreadlesse, when danger neereſt approacheth it. It is churlish to the courteous, and loving onely to those that are wicked. It forgetteth what is past; neglecteth what is present; and provideth not for the time to come: and (to speake the trueth) is neither feareth God, nor reverenceſh man. Oh now had I but my good

*Tearcs from the heart.* 33

good heart once againe, how would I cherish it; how would I preserve it! But, alas! I feare that I wish too late; for it is fled, and I doubt that it will never be called back, never be sent mee home againe. For this losse, ô for this unspeakeable, this dreadfull losse. I will weep, and weepe, and nothing but weepe, untill my *teares* be multiplied into a river: Who knowes but that my litle *Moses* may be put into an arke, though but of bulrushes; and be layd in the flags by the brinke of my river; & be found againe; and once more be delivered into my carefuller custodie? If so it should happen, how would I cherish it, ô how tenderly would I nurse it up in my bosome! I must weepe for it, before I shall find it; and like unto *Ioseph* and *Marie* seeking my redeemer, I must seeke it sorrowing. I will seeke it in the night, in the night of my sorrow; and each teare upon mine eye-lids shall twinkle like a starre, and light mee to discover it. It is noe shame to grieve for soch a losse. A very *Stoick* would forget his stupiditie, and bemoane the losse of such a heart. This heart, which I have is none of mine. The devill hath used mee as one harlot had done the other; hee hath risen at mid-night, and stollen away my live child, and layd his owne dead child in my bosome. But what now shall I doe? Where is *Solomon* to administer justice? I know that *Sathan* would be contented to have the child divided, that

Ex: 2. 3

Lu: 2.  
48.

1. King  
3. 20.



### 34      *Tearcs from the heart.*

hee might have halfe ; & then hee knoweth  
my Creatour will disdaine the other. But my  
God is the right owner of the living child , o  
that hee would but intrust mee to nurse it, that  
this dead child might be cast out of dores.  
I would be contented the living should be  

Eph:6.  
17.

Act:20  
19.

Act:20  
37.  
vers.38

divided even with a sword ; but that sword  
shall be *the sword of the spirit, which is the word  
of God* : & by this division the tempter shall  
be divided from mee. Saint Paul served God  
with all humilitie of mind, & with many tearcs.  
If I could but intreate this heart which I have,  
to be a litle humbled, it might peradventure  
dissolue into *tearcs* for the losse of my best.  
Why should not I endeavour in my mourning  
to follow the steps of that blessed Apostle ?  
Doubtlesse that sorrowfull convert did ofte-  
ner write with his *tearcs* then his *inke* ; and  
taught his paper to swell with those *pearly  
dropps* which fell from his eyes. When that  
Doctor of the Gentiles was bound upon a  
voyage, & intended to steere his course to Je-  
rusalem, all the elders did sorely weepe, & fell on  
his neck, and kissed him, sorrowing most of all for  
those words which hee spake , that they, should see  
his face noe more. But when my Paul; my heart  
departed, I had noe such warning given mee :  
otherwise certainly wee should have had a  
very solemne farewell : wee should have had  
one shewer of *tearcs*; or, at least, have kissed at  
parting. But since with *dry eyes* wee forsooke  
each



each other, it shall not now be too late for me to weepe. O that I could be admitted but to give it one kisse! It should not be like to that of *Indas* to Christ: I would not seeke the betraying, but the preserving of It. But I was in vaine for it heare's mee not. I sigh in vaine, for it approacheth not. Howsoever weepe I must; & sorrow I must; & most of all for feare I see it noe more.

Mat: 26  
49.

*The third part*  
**Of the Soliloquie.**

3

Griefe for an ould and sinfull heart;  
and an earnest desire of a righteous new one.

**V**Hen *Delilah* was inquisiue to know where the strength of *Samson* lay, and hee had thrice deceaved her; shee so pressed him with her words, and urged him that at length (as the text saith) hee told her all his heart. Surely hee was either violently enamoured with her beauty, or wonderfully transported with the love of his ease, that would tell all his heart to hisemie. What if my best friend that I have in the world; what if God should require the like at my hands? Should I doe it? Nay, could I doe it? Certainly I am afraid that, either I have noe heart; or (if I have one) that I doe not rightly know it; or (if I doe rightly know it) I suspect that I shou'd be ashamed to confesse all the

Ind: 16.  
16.  
veit: 17

### 36 Teares from the heart.

evil that is in it. When Solomon begged a  
guift of his sonne, that *guift* was noe more  
then what was truly a debt; and yet it  
Prov. was noe sleight one; it was a *heart*; *My Son*  
23.26. *give mee thine heart*. I would to God that  
my father, my creatour, my God would say  
unto mee, as Solomon did to his sonne; that  
hee would call mee his *child*. But what if hee  
should? What if hee should also call for my  
*heart*? As indeede hee doeth. What should  
I answer him? In the old law, if an Israélite  
Luc:5. had but *touch'd an uncleane thing, though it were*  
2. *hidden from him*, yet hee was also decreed  
*uncleane*. Certainly hee who would not suffer  
his people to *touch* what was uncleane, can-  
not himselfe *accept* of that which is uncle-  
ane. King Solomon speake's in generall, and  
send's the challenge to the whole world, in  
Prov: these words, *who can say, I have made my heart*  
20.9. *cleane, I am pure from sin*? When I compare  
these places together, what can I think of my  
selfe? What can I imagine that God will say  
unto mee, when I bring him this heart? As-  
suredly I must needs expect that hee will  
cry out, as the people did by the garments,  
yea by the owners of the garments, the Priests  
of Sion, *Depart it is uncleane; depart, depart*.  
Lam:4. True it is that this *heart* which I have, is full  
15. of wickednesse; full of iniquity: yea so full,  
that it sends back my prayers fruitlesse into  
my bosome; for the Lord hath assured mee  
by the

by the mouth of his prophet, that If *I regard* Pf:66.  
*iniquity in my heart, hee will not heare mee.* 18.

What now shal become of mee? If hee be not my God, where is my protection? Where are my hopes? If hee be my God, and I deny him what hee requireth, where then is my duty? Or how performed? If hee be my God, and I render him what hee requireth, and yet hee accepteth not what I render, what then shal become of mee? This *heart* is too *bad* for him to accept of, who is *goodnesse* it selfe: It is too *uncleane* for him, who is *purity* it selfe: It is too *base* for him, who is *excellency* it selfe. Lord, how I doe waver in my thoughts; and what staggering doubts doe arise in my *graelesse heart*! What course can I take; what meanes must I use to get a *heart* for him, which may be any way acceptable? Mine owne is too bad; and if I thinke to mend it of my selfe, I shall but botch it; I shall but make it worse. There is noe other way, but a new one I must have; and where, or how to get it, I know not. Nay, I have noe *heart* at all to seeke it. If theould one would be good for any thing, I would willingly give that in part of payment; in exchange for a new one, But alas, that will never be worth any thing, while it is a *heart*. Surely if I would have a new one, & a good one that is worth having, I must goe unto God for it; for hee alone is the creatour there

Pf. 51.  
10.

Ez. 11.  
19.  
C. 36.

of. To him therefore will I repaire ? and humbly I will beseech him to create in mee, a new heart, a cleane heart; and renew a right spirit within mee. If hee requireth a pledg for it, seeing that I have formerly falsified my promise what shall I doe? I have nothing worth it, to leave in the place of it: but I will howsoever faithfully promise him that hee shall have it againe: and with that very heart I will promise, which hee shall spare mee. I will desire onely to borrow it; and but for a litle time; even for noe longer time then hee of his owne accord, shall be willingly pleased to spare it. Nay I will not so much as desire to call it *wine*: it shall be *his* still: I will begge that it may goe under his name: and if yet hee will not believe mee, I will put him in securitie; the best securitie that ever was, or is, or shall be; even his onely beloved Son. Why then should I not sue to him to graunt my desires, since neither my request is unreasonable, nor my securitie questionable? It is noe new thing, to sue to him for a new heart. Hee hath beene pleased to vouchsafe it to others. Thus hee promised to Israel, by the mouth of his prophet, saying, *I will put a new spirit within you.* And in another place; *A new heart allso will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, & I will give you an heart of flesh.* Such o such a heart, doe

doe I begge of thee, ô my God. Such a *new heart*, such a *fire new* one I beseech thee to graunt unto mee, as may burne with zeale, for the honour of thy name. But what if I should not prevaile with my God for a *new heart*? It is all one with him to create a new, or to revive an ould one; and to mee it will allso prove of equall vallew. I will howsoever submit to his pleasure. If hee give mee my dead one againe, restored to life, as hee *restored the sonne of the widow at the prayer of Elijah*, I shall be as well contented, as if hee created a new one for mee: for all will be one. This allso hee can doe, if hee please: for it is his custome to *revive the spirit of the humble, and to revive the heart of the contrite ones*: But if it be re-vived, it must be washed, before it will be fitt to be presented unto him. And it must be washed by mee, the paines must be taken by my selfe: for what hee sayd to Ierusalem hee *speaketh unto mee; O Ierusalem wash thine heart from wickednesse, that thou mayst be saved: how long shall thy vaine thoughts lodg within thee?* But when it is walhed, it must not return againe, with the sow that is washed, to wallow in the mire. Noe, noe; it must goe forward in goodnesse, that so I may be able to speake as doeth the psalmist, and say, *My heart is not turned back, neither have my stepps declined from thy way*; And when I shall have such a heart, such a *new heart*, such a *revived heart*, such a *washed*

1. King  
17.20.

1f 57.  
17.

Ier. 4.  
14.

2. pet. 2  
22.

Pl. 44.8

40      *Tearcs from the heard.*

a washed heart a heart so forward to goodnes,  
then (I resolve) it shall be ordered constantly to looke up-wards to the donour, to the re-viver there of. If mine eyes looke upwards, surely mine heart shall not stoope downe-wards. The very herbs, and flowers teach mee this lesson: for they are noe sooner delivered from the wombe of the earth, but up-wards they grow and aspire; up-wards they open; as if nature had dispatched them into the world, upon this very condition that they should gratefully looke upward towards the God of nature. This new heart I would have wholly devoted to the feare of the donour. *Oh that there were such a heart in mee that I would feare him, and keepe all his commandements allways, that it might be well with mee for ever! I would have it both feare, and likewise love him too: I would have it directed to the love of him, and into a patient wayting for his sonne. And (for as much as the preparations or disposing of the heart in man, is from the Lord) I will begge of him so much of his grace, as that therewith I may sanctifie him in my heart, even in that very heart. I would have it united unto him, that I might beare his name. Then shall this new heart, thus fearing and loving my Creatour, be disposed by him: it shall sanctifie him; and being united unto him, it shall ever be with him and allways be protected, and preserved by him.*

*I would*

Deu. 5,  
29.

2. The  
3. 5.  
Prov.  
16. 1.

1. Pet.  
3. 15.  
Pf. 86.  
11.



Teares from the heart. 41

I would have my *new heart* to be a chamber of presence, a privie chamber, a bed chamber for the King of glory; that so hee may be *hidden in mine heart*. I would have the *spirit of his sonne* be sent into it, to teach mee to cry unto him, *Abba, father*: for this *new heart*, this *infant heart*, must be able to speake and not onely able but ready allso to speake; willing to answer; that so when God shall say, *Seeke yee my face*; my heart, with *David's*, may be ready to answer, *Thy face, Lord, will I seeke*. I would have it to be *cleane*, *cleane washed* from the filthinesse of former offences; and *purified*, as were the hearts of the Gentiles. I would have it freed from the fowle opinions, thoughts, and desires, which hung like so many cobwebs in every corner thereof. I would have it *cleane* from all evill counsellis, that it may performe a new obedience to my God. I would have it *true* too, as well as *cleane*; not onely *sprinkled from an evill conscience*, and my body washed with pure water, but I would have it *true* allso, that I may draw neere with it unto the Lord, in full assurance of faith. I would have it *wise* to withstand all evill motions, and affections because hee that getteth *wisedome in heart*, loveth his owne soule; and hee that keepeth understanding shall live. I would have it *upright*, for so *David* (who was a man after Gods owne heart) walked before

the

1. Pet. 3

4.

Gal. 4.6

Ps. 27.8

Ps. 5.1

10.

AA. 15

9.

Hebr.

10. 22.

Prov.

19. 8.

1. King

3. 6.



## 42      Teares from the heart.

*the Lord in truth, and in righteousness. and in  
 uprightness of heart : and then I shall be sure  
 to have it defended ; for my defence shall be of  
 God, which saveth the upright in heart. I would  
 have it enlightened ; I would have God, who  
 commanded the light to shine out of darknes,  
 shine in my heart, to give the light of the  
 knowledg of the glory of God, in the face of Je-  
 sus Christ. I would have the day dawne, and  
 the day starre arise in my heart : for onely such  
 an enlightened heart can be able to perceive, and  
 cause mine eyes to see, and mine eares to heare :  
 it is onely such a heart, that can understand ;  
 it was onely such a heart, as the wise, under-  
 standing King Solomon prayed for. O what a  
 happinesse should I enjoy, could I but prevail  
 with God for such a heart ! Such a heart as  
 should be united to feare his name ; that so,  
 with it I might believe unto righteousness. Su-  
 rely hee who is the ancient of dayes ; hee who  
 cryed by the mouth of his holy Euangelist,  
 saying. Behould I make all things new ; even  
 hee, and hee alone can thus renew, can give  
 mee such a new, and good heart. It will not  
 be new to him, though it be so to mee ; for his  
 it is of ould, though not mine, I lopke for  
 a new heaven, and a new earth, where in dwel-  
 leth righteousness ; and I looke for it, accor-  
 ding to his owne promise : but what good  
 will that doe mee, unlesse my earth my heart  
 be first made new ; unlesse I have also a new  
 heaven*

heaven first in that heart; unlesse I have a new heart? Christ was layed in a new tombe hewen out of a rock, where in never was any man lay before. My ould heart is a rock; as hard, as heavy, impenitrable as a rock: yet it exceedeth not the power of the All-mighty, even out of that rock to hew a new tombe, a tombe wherein the ould man never lay; and there (if hee please) hee can place my Iesus. I am like a lumpe of dough, sowred with the leaven of the Pharisees; with the leaven of mallice and wickednesse; and alas I know that a litle of that leaven leaveneth the whole lumpe: but hee can purge out that ould leaven, that I may be a new lumpe; but then I must moisten it with my teares, and kneade it with contrition. And why should I not? Why should I not cry for such a heart? Why should I not begge, and intreate, and weepe, and mourne, for such a new heart? Children are apt to cry for every new thing which they see, or heare of. If God would be pleased to make mee his child, I should not neede to cry for such a new heart; hee would freely, and quickly give it mee. But yet certainly I must cry for it, before hee will give it. Teares are the counters by which my prayers, my desires must be numbered; even all my petitions which I tender unto him for a heart so new. In ancient times the Clepsydra's, or hower-glasses were not filled with sand, but water; and time was measured

Mat. 27  
60.

Mat. 16  
12.  
1. Cor.  
7. 5. 8.  
vers. 6.  
vers. 7.

measured by the *drops* which fell from them. Thus must I measure my time too; even by the *drops* which fall from the glasse, from the *chrystall* of mine eyes, for my want of this heart. Though formerly I have beene so exceeding drie, as to measure with *sand* yet now I must dissolve into an account by my *teares*. Surely such a heart as I pant for, is a most pretious *jewell*; and yet my God cannot choose but trust mee with it, if I sollicite him with my *teares*, in the name of his Sonne. Hee can even congeale my *teares* into orientall *pearles*, and so turne them into *jewells*; and having beightened the vallew of those precious *pearles*, for them hee can lend mee that heart which I sue for. I desire but the loane of it. I would not, for all the world, have it wholly mine, for then I am sure I should presently spoile it. I would but borrow it; and in that day when hee maketh up his *jewells*, I would restore it him againe. I know that hee would so delight in it, if I keepe it tenderly, and charily, that hee would weare it in his eare; hee would heare the cry of it, as hee heard the cry of the children of *Israel*, by reason of their bondage. Well; if that be the way to gett such a *jewell*, a *jewell* so inestimable, so pretious: if I may gett it by crying; surely I will weepe, I will cry. With *Ioseph*, I will make hast; my bowells shall yearne within mee; I will seeke where to weepe. I will enter into my chamber, and weepe there.

Hee

Mal. 3.  
17.

Ex. 2.  
23.  
vers. 24

Gen. 43  
30.

Hee hath given such a jewell to others; and why may not I as well hope to prevaile, as others have done? Hee hath enough of them: hee make's them: hee makes them at any time; and that easily too; very easily; onely with a word of his mouth. Therefore I will cry with a greate, and exceeding bitter cry, Gen. 27 and say unto him *Father, blesse mee, even mee* 34. also, o my father. I will lift up my voyce and weepe, and will say unto him, *Hast thou but one blessing, my father? Blesse mee even mee* 38. also, o my father. Upon the high places was once Ier. 3. heard both a weeping, and a supplication also of 21. the children of Israel. I will weepe too towards the high place, towards the seate of my God; & every teare shall have a tongue, & every tongue shall cry for this heart which I want. Or if all that will not doe; then this litle unruely Iam. 3. member, which hath boasted so great things: 5. this litle fire, that would formerly kindle so great matters, shall now burne with Zeale of my desires; and with it I will pray, and say:

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### *The Prayer.*

**R**ighteous father, who searchest the Ier. 17. hearts, and tryest the reines; and in that 10. search doest find my corrupted heart to be full of pollution, and uncleanesse; vouchsafe I beseech thee, to give mee a sight of, and a sorrow for the offences thereof, *Break thou my*

- my *hard*, and *stonie heart*, with the knowledge of my sinne; and my due consideration of thy heavy wrath. *Thou art a God that delightest not in wickednesse*: remove therefore from mee this heart of obstinacie; and give mee a heart of *fl. sh.* Create in mee a cleane heart, *ô God*; and renew a right spirit within mee. Let not thy commandements depart from it, all the dayes of my life. Speake but the word, *ô God*, and it shall be done. Sanctifie it in thy truth; thy word is truth. O thou that didst turne the wilderness into a standing water; and drie ground into water springs; be pleased to shew thy mercy now in the depth of my distresse. Lord, heare my desires: behold my necessities. Without a heart I cannot serve thee: without a new heart I cannot praise thee, Lord, give mee a heart to feare thee; to tremble at thy word; to listen to thy promises; to confesse my sinnes; and to be sorrie for mine offences. Give mee, *ô my God*, such a heart as thou requirest; that so it may be allways sound in thy statutes. Give mee a heart that may mourne in secret for all my sinns, both secret, and open: that may be zealous for thine honour; that may be tender of thy displeasure; and that may shew both the inclination to and the desire of offending thee, my greate Creatour. Heare mee *ô God*, for thy mercies are greate. Heare mee, *ô Christ*, whose side was pierced; whose soule was sorrowfull; and all to purchase new hearts
- Psal. 5. 4.  
 Eze. 11. 19.  
 Psal. 51. 10.  
 Deut. 4. 9.  
 Io. 17. 17.  
 Ps. 107. 35.  
 11. 66. 2.  
 Ps. 38. 18.  
 Ps. 119. 80.  
 Io. 19. 34.  
 Mat. 26. 38.

*Teares from the heart.* 47

hearts for all that are penitent sinners. Hear mee ô blessed spirit, and assist mee in my petitions, *with sighes, and groanes that cannot be expressed.* Give mee a heart for thy service; and then set mee, ô Lord, *as a seale upon thine arme.* O Lord give! O Lord forgive! Forgive my sinnes; and give mee the blessing of a righteous heart; that so I may feare thee as long as I shall remaine in this vallie of teares; and then receave mee, ô my father into thy celestiall Kingdome, that I may live with thee in glorie for ever, and ever, through *Iesus Christ* my onely mediatour, and redeemer, Amen.

Rom.8

26.

Can.8.

6.



THE



## THE THIRD SUBJECT.

*Teares of Time.*

The Soliloquie consisting of three  
parts : viz :

- 1 { *A re-view of the time past.*
- 2 { *A consideration of the time present.*
- 3 { *A resolution for the time to come.*

*The First part.**A re-view of the time past,*

## THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation :

vers. 2.

Psal. 5.

{ Hearken unto the voice of my  
cry, my king, and my God ;  
for unto thee will I pray.



He fower beasts, in the Apocalyps,  
that were full of eyes before, be-  
hind, and within, sitting upon the  
throne which was set in heaven,

Rev. 4. rested not day and night saying, *Holy, holy, holy*  
8. Lord God Almighty, which was, and is, and

is to

is to come. What a high description is here of the sacred Trinitie ! The Father *holy*; the Sonne *holy*; and the Spirit *holy*; and yet not three holies, but one *holy*. The Father *Lord*; the Sonne *Lord*; and the Holy Ghost *Lord*. The Father *God*; the Sonne *God*; and the Holy Ghost *God*. The Father *All mighty*; the Sonne *All mighty*; and the Holy Ghost *All-mighty*. The Father *Eternall*; the Sonne *Eternall*; and the Holy Ghost *Eternall*: and yet not three *Lords*, nor three *Gods*, nor three *Allmighties*, nor three *Eternalls*; but one *Lord*, one *God*, one *All mighty*, and one *Eternall*. *Eternall*? What's that? The text saith *which was*; not as if hee had beene, (but is not) therefore it is added *which is*: yet not so *is*, as if hee should be no more; therefore it is farther added *and is to come*. Surely hee that *was*, without beginning; which *is*, immutable, and which *shall be* the judg both of the quick and the dead; even the same God *was*, *is*, and *shall be Holy* in his essence, *Lord* in his dominion, *God* in his excellency, *All-mighty* in his power, and *Eternall* in all. When I read these deepe mysteries of my God, ô how I am divided, mee think's, in my selfe ! How doe I varie in my thoughts, and meditations ! The singing of those heavenly beasts, make's mee rejoyce; but their song it selfe drive's mee into a sadnesse: for they tell mee that holinesse, and righteousness,

1 Cor.  
2 9.

1. Pet. 1  
15.

and glory, and power, and eternitie is the very nature of God; in none whereof I can find my selfe to be like unto him. Lord, I wish that I were with the beasts, upon the throne, that I might be a little more cheerfull then I am here at the foote-stoole. But alas my wishes cannot be purchases: for none can come to God, but those alone, who are like unto God. Before I can come to sitt upon that throne, I must certainly be holy; for hee is holy: I must be righteous; for hee is righteous: and then, though I shall not have such power, nor glory as hee hath; yet I shall have my share; I shall have my proportion, I shall have such power to magnifie my God, as that nothing shall be able either to oppose, or divert mee: I shall have such glory, as  
neither eye hath seene, nor eare hath heard, nor yet can enter into the heart of man to conceive: yea and I shall have eternitie too; for though I cannot be sayd to be perfectly eternall, because I had a beginning; yet I shall be certainly eternall, in that I shall have noe end. But how shall I gaine this holinesse that I may come to that eternitie; Surely I must looke upon the three distinctions, or parts of time; and if I consider them as limited, I must find my selfe in them; if as unlimited, I must find my God in them. For God is not so sayd which was, which is, and which is to come, as if this description did any way come neere  
a full

### *Tears of time.*

a full expression of his eternitie : but rather submitt's, as it were, onely to our capacitie ; that so by this, I may partly conjecture at what I cannot yet possibly comprehend. Noe time can properly be ascribed unto God ; for each part thereof hath a bound, and limitation, which God can not have. The time *past* is gone allready from us : the time *present* is going : and the time *to come* is not yet ours. But when wee say God *was*, wee intimate his perfection in being, without a beginning of being : When wee say God *is*, wee expresse his vigour and readinesse, and power to effect his purposes : and when wee say God *shall be*, wee undoubtedly acknowledge, and confesse his perpetuities. The time was, when I was not ; and I, againe, shall be, when time shall not. I shall be, indeede : but where shall I be? Eternitie hath but two mansions; heaven, & hell. If I doe not take heede, I may be *tormented for ever* (Lord how I tremble at the thought of it!) in the land of darknesse : and yet 't is possible for mee to avoide that fire and brimstone, and *live eternally* in the heavens. Surely, if the choyce be in my power, I am a thousand times worse then the maddest woman that ever was bereft of her senses, if I chosse not heaven much rather then hell; for in heaven is an eternall life, but in hell, an eternall death. In the one shall be noe end of living : in the

other shall be noe end of dying. Tis concluded then: if my choyce be free, I lay hands upon heaven; that shall be mine. And who can blame mee? The choyce, I am sure, is good: but yet there remaine's more then the bare saying, *I choose heaven for my lott*. Yes surely: there's more then this, or else it had beene impossible that ever any should have beene damned, if the fruition of happinesse should immediately have ensued upon the election by word, or speech alone.

What then is next required to my choyce?

Mat: 7.  
21.

My Saviour tell's mee: *Not every one that saith unto mee Lord Lord, shall enter into the Kingdome of heaven: but hee that doeth the will of my father which is in heaven. Doe his will?*

What's that? What is his will? Surely the Prophet tell's mee, when hee say's, and advi-

Is: 55.6.

se's, *Seeke the Lord while hee may be found; call upon him while hee is neere. Seeke him?*

Why? Hee's in heaven. *While hee may be found?*

Why? When cannot hee be found who is

every where, and for ever and ever? True

it is that hee is allways to be found; but, onely

of them that *seeke* him: and those that seeke,

must seeke as they *ought*, or else they shall not

find him whom they *would*. Hee is allways

to be found; but is hee allways to be found

of *mee*? This question is to the purpose

indeede: for what is it to mee, if all the

world besides should find him? What con-

tent

rent could I receive in that ioy which others would have in the fruition of him, if I find him not? Certainly noe pleasure could redound to mee, if I should have, though the whole, land of darknesse to my selfe; and noe body else allotted to share with mee.

Alasse, alasse, God is not allways to be *found*, because hee is not allways *sought*. The defect is in our selves, and not in him: for those that will find him, must seeke him: hee's very well worth the looking for. Where now have I beene all this while; or where hath *Hee* beene ever since I was borne; that I have triseled out so much time, and yet have not found him? Oh, though I *sought* him not, yet hee *found* mee: though I *knew* him not, yet hee *knew* mee: though I *minde*d him not, yet hee *watched* over mee. Hee *sought* mee; hee call'd mee; hee wooed mee to come to him: and when I still denyed, hee offered mee *pretious things*; pretious indeede, if I would but come to him: and yet I would not; but back againe, like a child, I still ranne to my *nurse*; I hid my selfe from him; and with my *nurse* I sported, and played. But why would not *Nature* my fond *nurse*, suffer mee to goe to him? Oh, because shee knew that if once I should goe home to my heavenly *father*, hee would *weane* mee presently; and never suffer my *nurse* to soole mee any more. Moreover, shee thought that hee



would use mee hardly, and *chide* mee, and *scourge* mee; and that shee could not endure; it went against her disposition. Lord, now thou hast opened mine eyes, that I might seeke thee; now I doe seeke thee; doe thou reveale thy selfe unto mee: be ever with mee: be thou ever mine. Make mee to see what I *was*, with shame and horreur; and now to be what I *should be*; even a sighing, sobbing, sorrowfull convert. Make mee see, what I *was*, say I? Indeede what was I not, that *was not* good, that was wicked, and corrupt? I cannot remember that in all my life, I ever did any one thing, which might truly, and justly be called good. Ay mee! All my time past, was given for *nothing*: I have quite lost it. How sayd I? For *nothing*? It were well indeede for mee, if it were so well: I pray God it may be so. But there is an old score, & a great one too, for which I must call my selfe to an account; or else I am sure that the All-mighty will. Better it will be for mee, that I doe it, then hee; and yet I cannot doe it, without him. Lord graunt, that I may now spend my time *well*, even in the recounting how *ill* I formerly consumed it; and in repenting of that *ill*. At my birth I surely began well; for I was ignorant of evill; I was innocent: and yet (now I better bethinke my selfe of it) I did not I was not so ignorant, or not so *innocent*; for I was both *conceaved in sin*,

sin, and borne in sin too; *I was shapen in iniquity*; and in sinne did my mother conceive mee. Yet I was a kind of propheteſſe at my birth; for I came werping into the world: so doe all: & questionleſſe the first cry was caused by sinne; foreseeing, as it were, the sinne I should commit; and grieving in a sort, for the sinne which I inherited. But did I beginne so well, and proceede so ill? Was I a young saint; and am I anould sinner? Was I borne a propheteſſe, and have I lived a transgressour? Yes, I have: oh I have. I grew in wickednesse, as I grew in yeeres. When I was a child, I lived in ignorance: *I spake as a child; I understood as a child; I thought as a child*: yet when I grew past that child-hood, I did not put away childſh things. I lived indeede in ignorance; and yet the time of that ignorance God winked at; but now hee command's mee to repent. Foolſh I was, & ignorant, even as a beast before him: for I looked onely after things temporall; and never thought upon those that are eternall. and yet (if I consider wel of it) there neither is, nor can be any due comparison betweene them: for there hould's noe proportion; there is noe analogie, or resemblance held betweene things finite, and things infinite. I may observe some difference betweene them, if I doe but consider how Eagerly I long for things temporall, and how I love them before I ob-

Pf: 51.5

1. Cor:

13.11.

A&amp;: 17

30.

Pf: 73.

22.

taine them, but, when for a moment I have enjoyed them, their vallew is forgotten, for I am surfeited, I am cloyed with them; and all this, because they have nor power, nor goodnesse enough, to bound, and limit my desires: But things *eternall*, though here they are more *coldly desired*; yet they shall be beloved, and enjoyed, with true content, and *continuuall* reioycing hereafter. Peraduenture those things which I seeke for here, I obtaine not, or if I gaine them, and should possesse them all my life time; yet they would *not continue*, they would remaine but a short space with mee; because *I shall not continue*; my life is short. If I could possibly be asould, if I could live as long as from time to time; from the beginning of time, to the end of time, frō the creation of the world, to the dissolution of the world; yet all this time would *not be long*, yea it would be *nothing* in comparison of *eternitie*. It would not be the hundred thousand thousand thousand thousandth part so much as one graine of *sand*, is to the whole *earth*; to the whole *world*, and all therein contained, although the world should be a million of millions of thousands of millions of times greater then it is, or could be *accounted* by Arithmetick. Well then; I can have but my life in earthly things, and perhaps not that neither in those things which I desire: they will *not be mine for ever*: noe for they shall

shall not endure for ever: but that which is eternall shall be for ever, and ever, world without end: I meane not, *this world without end*, for this shall have an end: but I meane that other world, that better world; the world to come, eternall in the heavens. Sinfull I was, even before I was, before I was in the world; for I had the staine of originall corruption, even in my mother's belly; and then I was not; or not in this world; for so our common speech goe's; yea & so our Saviour him selfe doeth say allso *A woman, when she is in* 10:16.  
*her travaile, hath sorrow because her howre is* 21.  
*come: but as soone as she is delivered of the child,*  
*shee remembreth noe more the anguish, for joy*  
*that a man is borne into the world.* Our yeeres are constantly reckoned, not from our conceptions, for then wee were imperfect: noe nor from the time of life, from the time wee were first quick, when our soules were at once both created and infused into us; and yet then wee were guiltie of originall pollution: but as if wee were not worthy to be sayd to be, untill wee may beginne to be more sinfull; our age is onely reckoned from our first societie with sinners. The simple world account's that wee have beene but just so long, as wee have beene companions together in the view of men: & so if men were to number my transgressions, and had both power and skill to summe them up, they would

begin but at my birth onely; at that time when they began to corrupt mee: but God will *beginne* at my *beginning*; at the first time that I receaved a *soule*; and from that very instant shall my *soule* be accountable for all my *sinns*. But if hee be so strickt, as to *beginne* with my *originall* uncleanesse when I *knew* it not; oh what will hee say to mine *actuell* abominations, which I both did, and *doe know*? So *many* *actuell* *sinns* I have committed, that I cannot *number* them: so *greate*, and grievous *actuell* *sinnes*, that I cannot *estimate* them. All my former time hath indeede beene wholly *mine*; none of it was *God's*. But what good have I done *to*, or for my selfe, in all this time? Iust none at all: nay on the contrarie, infinite hurt; infinite injurie: for I have not onely dishonoured my God; and offended my neighbour; but allso I have every moment made my selfe more lyable to eternall damnation. But shall I have *my* time; and shall not God have *his* too? Yes, yes; hee hath all this while had his time, his time of patience, and *forbearance*, and *long-suffering*, dayly expecting my repentance, and conversion. But this was rather *my* time, then *his*; for it was for my good, in that hee spared mee. And shall not hee yet have *his* time? Some other time? Yes; hee will have it. Hee will have a *time* of *visiting* the *proude*; for so hee threatned *Babylon* by the

Rom:2  
4.

the mouth of his Prophet, saying, *Behould I* Ier:50.  
*am against thee, o thou most proude, saith the* 31.  
*Lord God of hostes; for thy day is come; the time*  
*that I will visite thee. I have beene proude,*  
*with Babylon; justly therefore may I expect,*  
*that God should visit mee, as hee visited Ba-*  
*bylon. Hee will have a time of vengeance: for*  
*so saith the Prophet too: Flee out of the mid-* C:51.6  
*dest of Babylon, and deliver every man his soule:*  
*be not cutt off in her iniquity; for this is the time*  
*of the Lord's vengeance; hee will render unto her*  
*a recompense. I have lived all this while in*  
*Babylon; and I have sinned with Babylon; and*  
*justly therefore might I be destroyed with Ba-*  
*bylon: But the goodnesse of my God hath hi-*  
*therto spared mee: his kindnesse is greater*  
*then I can meritt, or requite, or vallew: for*  
*though hee had his time of vengeance against*  
*Babylon; yet his time of mercie continueth to*  
*mee, in calling mee to flee from out of the*  
*middest of her. Hee did call before; but I*  
*heard not before: for though the fillie birds,*  
*and the fowles doe know their times, and sea-*  
*sons; yet I knew not my time, when God*  
*called for my conversion, The Storke in the* C:3.7  
*heaven knoweth her appointed times; and the*  
*Turtle and the Crane, and the Swallow observe*  
*the time of their coming: but I, poore I, simple*  
*I did not know the judgments of the Lord. Hee*  
*will allso have a time of calling every one to*  
*an account for their sinnes; and that time hee*



- may take when soever hee please: yea and so hee doeth too; for, every day some or other doe appeare at his tribunall. This time hee might have taken against mee also, all this while; while I have lived in my sinnes; for I did *not watch, and pray; though I knew not when the time would be.* After judgment hee will have a *time of execution* too; but hee deferr's, hee delay's both *judgment, & execution.* This was well knowne even unto those
- Mat:13 33. *two possessed with Devills, in the countie of the Gergesenes, which met my Redeemer as they were coming out of the tombes, exceeding fierce, so that noe man might passe by that way: for they*
- vers:29 *cried out saying. What have wee to doe with thee Iesus, thou sonne of God? Art thou come hither to torment us, before the time? O let the time of vengeance put mee in mind of my sinnes, and what I have deserved justly by them! Yet, lest Sathan should sowe tares among my wheate: lest hee should tempt mee to despaire, when I prepare to repent; let mee as well consider that God hath a time of love too, as hatred; of mercy, as of fury. Thus*
- Mat:13 25. *the Apostle telleth mee: When the fullnesse of time was come, God sent forth his sonne, made*
- Gal:4.4 *of a woman, made under the law: To redeeme them that were under the law, that wee might receive the adoption of sonnes. O what a blessed time of love was this, when his owne sonne, his only sonne, his sonne of his bosome was sent*

to redeeme such wicked, and ungodly wretches, as I poore creature am! *Ierusalem* found a time of love too, of infinite love, when the Lord passed by her, and looked upon her; *Eze: 16*  
 and behould, her time was the time of love; and *8.*  
 hee spread his skirt over her, and covered her nakednesse. Yea, and I have had a time of his love too, when all this while that I have continued in obstinacie and rebellion, hee hath yet deferred the execution of his justice. But now, most of all now, ô my God, I find, and feele thy love which I was not sensible of before. It is thy love, that I affect thy love; that I seeke thy love, because I beginne to know my sinnes which hindered mee from the knowledg of thy love: and among the rest of my sinnes, because I now beginne to be sensible of my pretious, but ill-spent, and lost time. And since thou hast now begunne thy love, the manifestation of thy love to mee, I am so much the more revived, by how much I know that thou canst not choose but continue thy love, even for my good; that I may have time and knowledg, and desire, and power to love thee againe: But especially for thine owne sake; for thou that art eternall, even thou, and thou alone art likewise love; for so the Apostle tell's mee; *God is love: Thy love 1. 10: 4;*  
 therefore being thy selfe, and thy selfe being *16.*  
 eternall, for thine owne sake, ô love eternall, continue unto mee thy love. And that I may

1. Pet: 4 be the more sensible of it, Lord let it suffice  
 3. that the time past of my life I have wrought the  
 vers: 7. will of the Gentiles, when I walked in all man-  
 ner of wickednesse, & ungodlinesse. And now  
 (seeing the end of all things is at hand) make  
 mee to be sober, & to watch unto prayer. Make  
 Eph: 5. mee to walke circumspectly; not as a foole,  
 15. but as the wise; Redeeming the time, because  
 vers: 16 the dayes are evil. But how shall I redeeme the  
 time, since I have already quite lost it?  
 There is noe other way, but by un-doing,  
 un-sinning the evill which I have hitherto  
 committed: and this must be with my present  
 sorrowes, for my past, my deluding joyes.  
 Lord, will one teare serve thy turne, for one  
 sinne? I know it is too litle; I confesse it;  
 and yet that one for one is more then I can  
 give; for my teares can be but finite, but few;  
 whereas my sinnes are many, are infinite. But  
 may one teare serve thee for all my sinnes?  
 Alasse, that's too litle in all conscience; and  
 yet even that is more then by nature I am  
 willing to give. I must, I must weepe, if ever  
 I hope to receave any comfort: yea, and when I  
 have wept as much as I well can weepe, even  
 then I must endeavour to weepe, because I  
 can weepe noe more. David was a man; and  
 yet hee could weepe: yea hee had so many  
 teares, that hee was charitablie pleased to dis-  
 pose of some for others; yea very many; for  
 his owne words are, Rivers of waters runne  
 downe

downe mine eyes, because men keepe not thy law. I am a woman, and shall I have noe teares, I can cry sometimes for anger; and that is onely to satisfie a sinfull passion. I can cry some times for a losse; when as that which I loose is not worth a teare. O if ever I will be angry while I live, let mee be angry now! Let mee be angry at my selfe for misse-spending my time! Let me be heartily angry, even till I cry againe! O, if ever losse was greate, I am sure that mine is; for I have lost my time; my pretious time; my whole time; even my whole life ever since I was borne, unto this very minuit. Otherwise I might have had in all this space whole millions of good thoughts, and speeches, and actions, and sobbs, and teares registred in heaven against my appearing at the tribunall. But instead of those, I have filled the booke of remembrance of my God, with nothing but vanities and follies; with sinnes, and wickednesse; with omissions, and commissions, so many, and so grievous, that unlesse they be blotted out there is noe remedy but *I* my selfe must be blotted out of the booke of life. But there is yet hope, so long as there is life. There is hope that they may be expunged; but then I must beginne the worke, in my repentance, and so blott them with my teares. O that I were now a very pillar of salt; even such a one as Lot's wife Gen:19 was turned into; though not with her back-<sup>26.</sup>

sliding;

sliding; not with her looking back, and longing to returne to Sodome againe. Noe, noe; *that were to repent of my repentance*; and to undoe, what I have begunne. But I would be *salt*, because a teare is so; and I would be *all salt*, a whole *pillar of salt*, that so in my repentance, I might be *all sorrow, all teares*, and *melt quite away in my laments* for my wickednesse: for thus might I beginne to *blott out the sinns which I have committed*. But if I may not have that wish, Lord let mee howsoever weepe as much as I may; as much as nature and grace can possiblie wring from the eyes of a woman: and when I have thus endeavoured to beginne to *blott out the offences of the time which is past*, then helpe mee, ô my God; assist mee, ô Christ, ô Iesus; and with thy most pretious blood which was shed upon the crosse, *blott them all out of thy remembrance, for ever, and ever.*

## 2

The second part,  
Of the Soliloquie.

A consideration of the time  
present.

**I**T is the practise of the wise, to *redeeme* the time *past*; to *governe* well the time *present*; and carefully to *provide* for the time

to come. That which is *past*, may be redeemed by *sorrow* at the time which is *present*; and the well imploying of the *present*, may prepare us for the *future*. I have wickedly lost that time which is *past*; I would therefore dispose well of that which is *present*. And yet, Lord how swiftly doe's this *present time* hasten away! If I marke but the *pulse* of my watch, I heare it cry tick tick, tick tick, as fast as I can well count; and yet that come's not neere a full informing mee of the *flight* of the time. Alack; the last minuit is already gone: that which is *present*, is but an *instant*, and not discernable; it continueth at most, but the twinkling of an eye; and yet the present moment is often lost in the expectation of the future. The minuits *fly*; and stay not the accountant's leasure. The dayes *hasten*; and in their swift expedition, chide my negligence, and slownesse in religion. But, if I well consider it, my *time* is not so short; but I am an ill house-wife of it: there's the fault. I receive not a short life; but I make it short: for I am not driven to a poverty of time; but contrarily, I am guilty of the *prodigality*. I am carefull, and provident, for my *outward estate*, and with all my discretion, and industrie I endeavour, at least to keep it, if not to *increase it*: but as touching my *time*, away I let it passe; I give it away; I levisb it away; whereas noe covetousnesse is eyther com-



commendable, or so much as lawfull, but onely the coveting of our most pretious *time*. I commonly accuse nature (or rather, the God of nature) for allowing mee such a *short time* upon earth: and yet certainly I speake not as I meane; I doe not account it short; for I throw it away; I cast it away: yea I contemne it, as if it were base, and not worth the owning. Yea more; I even *wish* it away. for sometimes I *wish* for the expiring of a lease; sometimes for the death of a friend, after whose decease, I shall possesse such, or such a revenue, whereas the shortest of these times may be many yeeres; and yet I consider not that every *moment* shorten's my life. Thus the *time* it selfe is become a *burden* to mee; for I *wish* to hasten it; and yet I consider not that the fruition of my desires would make mee in debt to yeares; a thing which I dread much more, then I pretend to feare the losse of my time. It is the custome of our sexe to *desire to live*; yet not *to live* without our youthfull *desires*. *Ould age*, wee conceive, may be accounted *venerable*; but *youthfull* yeeres wee onely delight in: thus wee contemne that which is *honourable*; and pride our selves in that which is *sinfull*: Wee *hasten*, in our wishes, the fleeting time; but wee desire to *retard* the chillowed, and furrowed effects thereof. Wee wish too *early*, for the time not expired, and then wee wish too *late*,

late, for what cannot be recalled. My time,  
 at longest, is but short, very short, if compared  
 with gray-headed eternitie : so was the *Pro-*  
*phet's* also ; even the *Prophet David's* ; which  
 made him cry out, *Remember how short my time* Ps: 89.  
*is : wherefore hast thou made all men in vaine ?* 47.  
 Saint Paul acknowledgeth likewise the short-  
 nesse of our age, speaking thus : *This I say bre-* 1. Cor.  
*thren ; the time is short : it remaineth that both they* 7. 29.  
*that have wives, be as though they had none &c :*  
 And yet, as short as it is, I endeavour to make  
 it shorter : for (to speake truly) the time  
 flyeth not away from mee ; but I drive it away.  
 Religious exercises make mee deeme it long,  
 and tedious : but sports, and delights seeme to  
 lend it a wing, or to ympe a feather. I vallew  
 it therfore, according to my employment ; &  
 esteeme it onely according to my affaires.  
 If I therfore seriously consider of it, I shall  
 find it flying from those that are sportfull ; but  
 walking leasurely from those who either are  
 employed in matters of religion ; or groane un-  
 der the burden of any heavy affliction : Thus  
 farre opinion either lends it wings ; or pulls  
 the quills. But if with a more judicious eye  
 I pry into my life ; the time of my life ; I  
 shall find, that a greate part thereof is lost, in  
 doeing evill : the most of it in doeing nothing :  
 but (I feare that I may truly say) all of it, in  
 doeing what I ought not. And yet, for all this,  
 I cry out upon my time ; upon my lost time :  
 but

but allways I conceale to my selfe the follies wherein I lost this *time*. All this I confesse: why then doe I not well imploy, the *little* of this *little* time; that so, when I dye. I may outlive even time it selfe? I am not of their opinions, who attribute *wisedom*e unto *time*; because it *discover's*, *teache's*, & *alter's* all things. This is not an act of *time*; but in *time* our judgments come to maturitie; and in *time* the decayes of nature are discovered. As little also doe I concurre with them, who account it foolish, because (say they) it is the master of *oblivion*: for in *time* all things are *forgotten*. I attribute not either *wisedom*e or *folly* to the mensuration of our lives; but *those* I deeme either *wise*, or *foolish*, who *well* or *ill* dispose of their *time*. I will endeavour for so much *wisedom*e, as to imploy my dayes in *religious wisedom*e; and I will not, I neede not goe farther to seeke for the *foolish* and *unwise*, then to my selfe, when I vainly mispend the jewell of a *minut*. Every day I will account as *lost* wherein I have not beene careful to performe my duty: and every such day I will endeavour to *redeeme*, by a sorrowfull *night*. If a *haire* doeth happen to fall from my head, it is beyond my art to fasten it where it grew: and yet I doe not use to thinke, that the *minut* which is past is more certainly irrevocable. I can *speake* my *words* againe, and againe; but I cannot *live* over

my

my *howsers* againe, and againe. And yet, for all this, I take delight in those shadowes of vanity; but consider not, that such *delight* is sorrow. I labour, with industrie, and wearinesse, for things that are *transitorie*; and yet I loose them, before I am aware. They are not gotten without *dropps of sweate*; and they depart not from mee without *dropps of teares*. All that *time* is but *losse*, and spent in *griefe*, which is not layed out for the purchase of *eternitie*. All my time is un-profitably *spent*, if it be not *spent* in the service of my God. With him all times are *alike*, because hee is *eternall*, without either beginning, or ending. Neither *past*, nor *present*, nor *future* can make any alteration with him; because hee *seeth* at once, & ever *did*, and ever *will* see all things whatsoever, which *have* beene, *are*, and *shall* be. But it is not so with mee; for to mee my *time* is measured out, and delivered by *instants*. That which *was* before mee, was *not mine*; and yet I reape some benefit from it; because the labours, and observations of former ages, & occurrences, are left to our times, to instruct us in wisdome. That time which *shall be*, when I shall be layed low in the dust, shall not be *mine*: for, by reason of my sinne, my life shall not continue. My time then is onely for a bare terme of *life*; and how *long*, or how *short* this *life* shall continue, I know not; for every *moment* draweth mee neerer and neerer

neerer to the period thereof. I reckon my present age by the yeares that are past; as if those yeares were still mine owne, which are escaped from mee. I reckon some times before the time; & determine that mine age shall be so much increased, when such or such a moneth shall governe in the Kalender: as if I were sure of that time which I yet have not: where-as if I should live as long as I desire, or reckon, and make account to live; I should heartily wish that mine account were ended; that my reckoning were discharged. Short indeede my time is, not onely in it selfe; or considered with eternitie; but allso compared with his who is the tempter: for hee was a Devill before ever was created or made either man, or woman; and hee shall be a Devill when none shall be left to be allured by him. Hee hath had his time to tempt, and seduce, ever since hee conquered the first innocent: & hee shall continue his suggestions so long as men shall continue in the world; and yet, for all this, his time is sayd to be but short: for

Rev. 12  
12. so sayth St Iohn: Woe to the inhabitants of the earth, and of the sea; for the Devill is come downe unto you, having greate wrath, because hee knoweth hee hath but a short time. If his time be short, which is much longer then mine; what then is mine, which is but a moment, in comparison of his? And yet this moment may be a portall to eternitie if

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If I so behave my selfe, as allways *provi-  
ding* to live eternally. But how shall I settle  
my selfe, to be thus *provided*? I would  
*spend* my time well; but that I account it  
a sinne to *spend* my time: for if my life be  
good, my time is not *spent*, but *gotten*. I  
would leade my life in the commandements  
of my God: this I ought to doe but I am  
not forward to doe it. True it is, that those  
which *live well* may be truly sayd to *leade*  
their lives: they walke *gently*; & therefore *sure-  
ly*: but those that *live ill* doe *spend* their lives:  
they spend them *prodigally*; they consume them  
*mainely*. How then shall I *leade* my life, that  
I may live for ever? Certainly I must not doe,  
as the world doth: I must not *measure* my  
life by either the *length*, or *variety* of *discour-  
ses*. I must not determine to trifle out an  
hower in *vaine society*; and purposely addresse  
my selfe to companies apt to bereave mee  
of my *fleeting time*. The *tongue* cannot  
*walke* so speedily, as the moments can *pass*:  
I must not therefore instruct my *tongue* to  
*hasten* the howers in vaine discourses; for  
that very *hower* which I resolve to sacrifice  
in common, and sinfull language, may  
peradventure be the *last* which God hath  
allotted mee. If so it should prove; much  
better it were that I should lay it out in re-  
pentance, then charge it to my sinfull *ac-  
count*, which I must suddainly balance.

Nor



Nor may I *thinke* away my time : it must not be worne out by pensive , and distracting *melancholly*; such as the Devill is apt to teach, and thereto to annexe a kind of delight. Noe *thought* is free, but that which is *godly* : Noe *melancholly* is justifiable, but that which proceede's from a *penitent* sinner. Every *thought* not fixed on goodnesse, is but a spurr to hasten the *time* , and an addition to my debts. I must therefore *enter* into my *selfe*, as I doe into my *garden* : I must *roote* out the *weedes*, the *evill*, and un-hallowed *cogitations*; but *cherish* the *flowers*; the religious, and devoute *meditations*. There is a way, so to *spend* the time, as to *gaine* by the *losse* : so to *give* it, as to to *get* advantage by the *gift* ; and that is by *giving*, or rather by *rendering* it back to the *donour*. This is done, by *imploying* my *lisle*, my *speedie* time in the service of my God : which being done , hee will reward mee with *eternitie*, when time shall be forgotten. Noe time is better *spent*, then that which is *spent* in a sorrow for sinne. This time therefore which is *lent* mee, I will *re-pay* back againe, in repentance for my sinnes. I have *knitted* up a life; but the *stitches* are *false*, or *broken* : I will therefore *ravell* it out againe, in the examination of my errors. I have *woven* up a life, full of *falsehood*, and *misse-takes*; but I will *unweave* the *webbe*, by enquiring into my severall *breaches*, mine enormities. I was

borne

borne to worke; not hereafter, but here: Lord graunt, that whilest I am here, I may worke *Phil. 2. out my saluation with feare, and trembling. I 12.* was borne to runne; to runne a race; not hereafter, but here: Lord graunt, that whilest I am here, I may so runne, that hereafter I may *1. Cor. obtaine. I was borne to contend; not hereafter, 9. 24.* but here: Lord graunt, that whilest I am here, I may so strive that I may get the masterie, & *2. Tim. hereafter obtaine an incorruptible crowne of 2. 5.* glory: I must worke, & labour in repentance; I must runne in faith; I must strive in hope; and all this must be done in this little skantling of time, which is measured to mee upon earth. Alasse when I shall be snatched away from these earthly imployments, noe more time will be allotted mee for either repentance, or faith, or hope. Noe, noe: If I goe to heaven; there I shall have noe neede of repentance: If I goe to hell; there I shall not have power to repent. In heaven both faith, and hope shall have their perfect consummation; and be turned into knowledg, & fruition: In hell shall be neither faith in Christ; nor hope by Christ. *This life* is the time, in which I must provide for the *life to come.* O what would not Cain, or Iudas, or any other of the damned in hell give (if yet they had any thing to give) for but one of these howers which I trifle away! How would they presently fall upon their knees, if an hower of

repentance were lent unto them ; and howle,  
& cry, and teare, and roare; & all they would  
account too litle , if yet they had hopes , by  
repentance , to be freed from their torments !  
This I reade ; and this I cannot choosc but  
believe : O what care ought I then to take,  
to spend my *whole time* in repentance whilest  
I am *here* ; lest *hereafter* I should have a por-  
tion with those impenitent wretches, in the  
land of horror ! Whilest I am here, I have  
hope, if yet I have *grace* : but if once the sen-  
tence be passed , there will be noe re-voking  
it : when the soule shall be departed, there

Ecel:9; will be noe returning. *To him* (say's Solomon)  
4. *that is joynd to all the living, there is hope : for*

vers.5. *the living know that they shall dye ; but the dead*  
*know not any thing ; neither have they any more*  
*a reward. Every one here is allotted a time*  
*to spend in repentance ; to which they are*  
*strongly perswaded eve by the remembrance*  
*of death : but when once they are dead , all*  
*hope of effectuall godly sorrow is but vaine,*  
*and as vaine is the hope of mercy for their*  
*cryes. There is noe worke, nor device, nor know-*  
vers.10 *ledg, nor wisdom in the grave, whither they goe.*  
Ec:11.3. *If the tree fall toward the South , or toward the*  
*North ; in the place where the tree falleth, there*  
*it shall be. Graunt therfore o my God, that I*

Is:5.6 *may seeke thee now whilest thou mayest be found;*  
*and call upon thee whilest thou art neere ! Make*  
*mee worship thee here ; and pray to thee here ;*  
*and*

and weepe to thee *heere* ; and believe in thee *heere* ; and hope in thee *here* ; and love thee *here* : for *whatsoever I sow, that I shall be sure to reape.* I will therefore sow in prayers, and in teares *here* ; and then I shall be sure to reape in joy hereafter ; even to enter into the joy of my Lord.

Gal:6.7

Pf:126.

5.

Mat:29

23.

The third part  
Of the Soliloquie.

3

A resolution for the time to  
come.

**VV** *Hile the earth remaineth* (sayth the Lord to Noah) *seede time and harvest, cold and heate, summer and winter, day and night shall not cease.* This is a faithfull promise of the true God ; and therefore cannot be questioned, or doubted by Christians. But how long shall these seasons last ? Onely as long as the earth remaineth. And how long shall the earth remaine ? God onely knoweth that : it is not in the power, or reach of the wisest upon earth to limit the time thereof. A time will come, when heaven and earth shall passe away : when the Sunne shall be darkened ; and the Moone shall not give her light ; and the Starres shall fall from heaven ; and the powers of the heavens shall be shaken : but of that day,

Gen:8.

22.

Mat:24

35.

vers.29

vers.36

Is: 30.

33.

and howe knoweth noe man, noe not the *Angells* in heaven; but the *Father* onely. The earth (I know) shall have a time of dissolution; and her funerall piles shall be kindled, and fired by him, whole *breath*, like a streame of *brimstone*, doth kindle *Tophet*. Yet, though I know not how soone this time shall be expired, I hope it may be *deferred* for many ages: and so peradventure it may be. But what if it be? What can the delaying thereof advantage mee? How many ages have passed since the creation of the world! How many millions of people have had their successions since the death of *Abel*! I neither was created with the first; nor (for any thing I know) shall I remaine with the last. If therefore the earth, and the seasons of the earth shall continue a thousand yeares; if yet I live not out that thousand yeares, what can the age of the world advantage mee? Why then doe I fasten my hopes upon *future* times? Why doe I confidently reckon upon *yeeres* to come; or *moneths*; or *weekes*; or *dayes*? Nay, why upon *to morrow*? Why upon an *hower*? Why upon a *minuit*? There is nothing more *sure* then that my former *dayes* are *past*, and gone; and may not be re-called: Nothing is more *certaine*, then that the present *instant* is *short*, and cannot continue: And nothing, againe, is more *uncertaine* to mee, then the *future* time whereon I depend. Moreover:

If

If I were sure to live a certaine proportion,  
 and number of dayes, or weekes, or moneths:  
 if I were sure that the Lord would *adde unto* 2. King  
20.6.  
 my *dayes fifteene yeeres* as hee did to *Heze-*  
*kiahs*; yet how doe I know that hee would give  
 mee grace to *repent* in those *fifteene yeeres*? An  
*impenitent life* is but a *living death*; and (which  
 is worst of all) *after that cometh judgment*. If Heb:9.  
 then I vainely flatter my selfe with a hope 27.  
 that my life shall be prolonged; and relying  
 upon the broken reede of that deceaving  
 hope, if I deferre my repentance; I doe but  
 hope that God will *lengthen* my *dayes* that I  
 may *increase* my *sinnes*; & so, by consequence  
 that my *punishment* may be *increased*. There  
 is indeede, a sort of covetous people in the  
 world, which promise to themselves a *conti-*  
*nuance* of their *lives*, that they may *increase*  
 their *riches*. These are they which say, *To Iam:4.*  
*day*, or *to morrow* wee will goe into such a citty, 13.  
*and continue there a yeare*, and buy, and sell, and  
 gett gaine; whereas (as the Apostle saith) they vers. 14  
*know not what shall be to morrow*. For, what  
 is our life? It is even a vapour, that appeareth  
 for a little time and then *vanisheth away*. And  
 there is a sort of *luxurious Atheists*, and  
*Epicures*, which say, *Come yee, I will fetch wine* 1s: 6.  
*and wee will fill our selves with strong drinke*; and 12.  
*to morrow shall be as this day*, and much more  
 abundant. These are they which say *Our time* Wised:  
*is a very shadow that passeth away*; and after our 2. 5.



- end, there is nge returning; for it is fast sealed that
- vers. 6. noe man cometh againe: Come on, therefore; let  
us enjoy the good things that are present; and let
- vers. 7. us speedily use the creatures, like as in youth. Let  
us fill our selves with costly wine, and ointments;
- vers. 8. and let noe flower of the spring passe us. Let us  
crowne our selves with rose-buds, before they be  
withered: Let none of us goe without his part of vo-  
luptuousnesse; let us leave tokens of our joyfullnes  
in every place; for this is our portion, and our  
lott is this. And these are they, which (like  
the rich Epicure in the Gospel) say unto their
- Lu: 12. Soules, Soule, thou hast much goods layed up for  
19. many yeares; take thine ease; eate, drinke, and be  
merry. All these suppose that man was created  
onely for meates; and not meates for man.  
They conceive that every one shall have a  
time of pleasure; and wickedly they seeke it  
in the vanitie of the creatures. But oh! that  
both they, and I, might ever have those  
words of the All mighty sounding in our
- vers. 10 eares, Thou foole; this night thy soule shall be  
required of thee; and then, whose shall those things  
be, which thou hast provided? This night, Lord?  
Yes, this very hower, this very instant thou  
mayst strike mee dead, & then as death leaves  
mec, judgment shall find mee. O it will be  
a time of horreur, and amazement to those  
that prepare not for, to those that expect not,  
his coming. Saint Peter sayd long agoe that,
1. Pet. 4. 17. The time is come, that judgment must beginne at  
the

the house of God : and if it first beginne at us  
(Lord put mee into that number) what shall  
the end be of them that obey not the Gospel of God?

And if the righteous scarcely be saved, where shall ver. 18  
the ungodly, and sinners appeare? Hearke:

Doest thou heare that, O my soule? The  
righteous shall scarcely be saved. This is true;  
for it is the word of trueth. It was inspired  
by his Spirit, who sayd, *Strait is the gate, and* Mat: 7.  
*narrow is the way that leadeth to life; and few* 14.

there be that find it. O how I tremble, when  
I reade that scarcely, and that few! What  
shall I doe, to be one of those few, although  
I obtaine it never so hardly; although I know  
that I shall scarcely attaine to it? Lord, I  
will repent; but doe thou assist mee. Lord, I  
will be faithfull; but doe thou increase my faith. Lu: 17.

I will, doe I say? When? How? Am I sure  
of any time, but the present moment? Or  
can I stay the present instant, and hinder it  
from flying? Noe, noe; I cannot: By thy  
grace therefore, blessed God, even now, this  
very instant, I doe repent, and am unfeignedly  
sorrowfull for all mine offences: this very  
moment I doe believe all that thou hast spoken  
in thy holy word; I doe believe thee; I doe  
believe in thee; O Lord helpe thou my un-beliefe. 5.

If I shall have any more minuits allotted  
mee, I wil number them with my teares, be-  
cause I cannot number my sinnes. I will eate Mar: 9.  
the bread of sorrow; and I will drinke the water 24.  
Is: 30.  
20.

of contrition, and affliction; if I live to eate, & drinke any more. See, see how voluntarily these forward teares falling all-ready from mine eyes, present themselves to my lipps, & steale into the corners, privately (as it were) instructing mee, that they are the wine which befit's a sinner. Lord, let mee not live, if I doe not love to grieve and grieve most affectionately for my hainous offences: for those offences of mine which so scourged my Redeemer, that they fetch'd the very blood from his sacred body. O my God, make mee, thus, to passe away my time, if any more time shall be mine; and then I know that thou wilt

- If: 25. 8 wipe these teares from mine eyes; and number  
 Mat: 7. mee with those few, which shall enter in at  
 13. 14. the strait gate. But what a tedious life in the  
 meane while, shall I leade, if I doe nothing  
 but weepe, and cry, and mourne out my life? Better be out of the world, then to take noe  
 pleasure in the world. Must I droope away  
 my youth, and strength, while I am here; and  
 then drop away into my grave, and so be for-  
 gotten? Yes; I must. If I will have my heaven  
 hereafter, I must have my hell here. I cannot  
 bee without my hell of sinne here, for the devill  
 is allways with mee in his temptations; and  
 why should I not desire rather to have my  
 hell of punishment here, then hereafter? It will  
 be wisdom to endure a light affliction upon  
 earth; rather then eternall flames with the  
 damned.

damned. It will be good policie to forbear  
the vaine and fruitlesse *joyes* upon *earth*; that I  
may have *joyes* unspeakeable, and endless  
in *heaven*. This life will not continue *allways*.  
I shall not *allways* live here, in the bitterness  
of this anguish, and teares. There will come  
a time, when I shall have *beauty for ashes*: Is: 61. 3  
*the garment of gladnesse, for the spirit of heavi-*  
*nesse*: when I shall have comfort and joy;  
and that joy shall noe man take away from mee. Io: 16.  
If I now goe on my way weeping, bearing pre- 22.  
tious seede; I shall doubtlesse come againe with Ps: 126.  
rejoycing, bringing my sheaves with mee. But 6.  
when will that time come? Will it not be  
long first? I am contented to weepe for my  
sinns; but mee think's, I am not willing to  
weepe too long. O my soule, doe but consider  
with thy selfe, that all thy life is not long  
enough (if all of it were spent in teares) to  
satisfie my God, for the smallest of mine of-  
fences. They are infinite in number; and  
hee is infinite, whom they displease: Yet  
through the merits of him, who *wept over Je-* Lu: 19.  
*rusalem*, my teares shall be accepted, and 41.  
my sinnes be forgiven. I shall not thinke my  
time of sorrow long, or tedious, if I doe but  
hearken to the *Angel* which Saint Iohn saw  
standing upon the sea, and upon the earth; who  
lifted up his hand to heaven, And sware by him Reu: 10  
that liveth for ever and ever; who created heaven, 5.  
and the things that therein are; and the earth. and vers. 6

Lu:21.

19.

Heb:10

37.

the things that therein are; and the sea; and the things that are there in; that there should be time noe longer. This will come to passe; and I am sure that it cannot be long first. Let mee but have a litle patience; let mee possesse my soule in patience but a litle while; and hee that shall come, will come, and hee will not tarry. O my God, either lend mee noe more minuits; or howsoeuer let mee have noe more sinne. But if I must of necessitie sinne, so long as I shall live; give mee true repentance, as often as I sinne: or if that bee a taske too full of difficultie for a woman to performe, by reason of the weakenesse of the sexe, and the frailtie of the flesh; yet give mee such repentance, as may be both true, and timely, and acceptable. Lord, I desire not to live any longer, unlesse I might live without offending thy gracious Majestie. What time soever thou shalt allott mee hereafter, it shall be more then I will expect, lest it should wickedly entice mee to deferre my repentance. Yet if it be thy pleasure, to adde unto my dayes; let it be thy pleasure likewise, to adde unto my repentance. Make mee thy child by grace; and then I shall pant with David; and thirst, with David; and cry, with David, O when shall I come, and appeare before thee? Finish soone these dayes of sinne; and come Lord Iesus; come quickly,

Ps:42.2

Reu,22

20.

## The Prayer.

**A**ncient of dayes, whose garment is white  
 as snow, and the haire of whose head is  
 like the pure wooll; thou which wert and art,  
 and art to come, Lord God All mighty; have  
 mercy upon mee, the meanest, and the un-  
 worthiest of all thy creatures. Mercy, o Lord,  
 I begge for the wicked, and most sinfull  
 losse of my pretious time. O Lord forgive what-  
 soever I have done amisse: pardon, o father,  
 whatsoever I have offended in. This, or none,  
 must be my time of sorrow. Lord graunt that I  
 may weepe, and grieve, & mourne for my for-  
 mer sinfull life. It is thy custome, o God; it is  
 thy promise, to hearken unto those who are in  
 distresse. When the Israelites cryed, thou deli-  
 veredst them from the hand of their enemies: in  
 their troubles when they cryed unto thee, thou  
 heardest them from heaven. My sinnes are mine  
 enemies; and farre more cruell, then were the  
 enemies of Israel. Lord be thou as gracious  
 now unto mee in this time of my trouble, as  
 thou wert then unto thy people: heare mee  
 from heaven, and forgive mee the wickednesse  
 of my misse-led life. I wayte for thee o my  
 God; be thou mine arme every morning; and my  
 salvation in this time of spirituall sorrow. Forgive  
 mee the losse of the time already past; ac-  
 cept of my repentance, at this time which is  
 present; and so protect, guide, and blesse mee,

Dan. 7.

9.

Reu. 4.

8.

Psa. 50.

15.

Neh. 9.

27.

Is. 33. 2.



that what time soever shall be to come, I may  
 Ps. 10. wholly dedicate it to thee the donour. Teach  
 12. mee so to number my dayes that I may apply my  
 1. Pet. heart unto wisdom. Make mee to passe the  
 1. 17. time of my sojourning here in feare; redeeming the  
 Eph. 5. time, because the dayes are evill; and conside-  
 16. ring, that it is now high time for mee, to awake  
 Rom. out of the sleepe of securitie. Graunt that, as  
 13. 11. I have opportunitie, I may doe good unto all; but  
 Gal. 6. especially to the house-hould of faith. The night  
 10. cometh, when none can worke: Lord doe thou  
 10:9. 4: draw mee, that I may follow after thee; that  
 Heb. 12 so I may runne with patience the race which is  
 1. set before mee, looking unto thee, my Iesus, the  
 vers. 2. author, and finisher of my faith. Make mee to  
 watch, and attend thy coming, o Christ,  
 Mat. 25 with the wise virgins, having oyle in my lampe;  
 10. that so, when thou comest for mee, I may be  
 ready for thee: and then, for thine owne sake,  
 Rev. 19 o God, admitt mee to the blessed supper of the  
 9. Lamb; for thy promise sake, receive mee to  
 mercy; and bring mee to thine eternall  
 Kingdome for Iesus sake, my onely Lord, &  
 Saviour, Amen.

## THE FOURTH SUBJECT.

## Teares in the night.

*The Soliloquie.*

Divided into three parts, fitted  
for the time.

- 1 { Immediately before going to bed.  
2 { Of lying downe in the bed.  
3 { Of awaking in the night.

*The First part.*

Immediately before going to bed,

## THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voice of my  
cry, my king, and my God ;  
for unto thee will I pray.

**I**T was a pious resolution of holy David, that hee would not come Ps: 132.  
into the tabernacle of his house, nor 3.  
goe up into his bed : Hee would not vers. 4.  
give sleepe to his eyes, nor slumber to his eye-lids;  
untill hee had found out a place for the Lord; an vers. 5.  
habitation

*habitation for the mighty God of Iacob. A resolution well besitting mee too, though hee was a King, and I am but the meanest, the lowest of the daughters of Abraham. The day hath bid fare-well, and is layed to sleepe in the evening; and the darknesse of the evening inviteth mee both by custome and by a debt which I owe unto my wearied limbs, to prepare for rest. But shee who sleepest not in God, rest's not at all. To him therefore will I addresse my selfe, that I may be the fitter to un-dresse my selfe, and repaire to the place of my sweete repose. But how shall I goe to him? Where shall I find him? 'T is too late to seeke him, in the Temple; and I have not the meanes which David had, to build him one, whensoever I please. But this shall not much trouble mee. I must not be so superstitious as to thinke that God is confined onely to the materiall Temple: nor may I be so prophane, as to neglect that place (at fitt opportunities) which is sett apart for his service. I will have a reverend, and due esteeme of those sacred places dedicated wholly to the service of my God, but I must be carefull to avoyd both superstition, and prophanenesse. When I goe into them, I must put off my shooes from my feete, as Moses was*  
*Ex.3.5. commanded by the Lord himselfe; for the*  
*Deu:25 place whereon hee stood was holy ground. His*  
*9. shooes were to be put off, as resigning his*  
*right*

right unto God; as mourning, and humbling,  
 himselfe before God; putting off all unclea-  
 nesse and earthinesse, as hee did those  
 shooes. So must I too, when I goe unto  
 that *house of prayer*: I must in all humilitie re-  
 signe up my selfe to my maker, that I may  
 honour him with my service. But must I  
 not, Ought I not at all times, and in all pla-  
 ces to doe the same? Ought I not to pray  
 every where? Yes doubtlesse; this is my  
 duety. In the *field* I must build him a *Bethel*,  
 with the Patriarch *Iacob*; and there must I  
 pray. In the *garden* I must follow my blessed  
 Redeemer; and pray where hee prayed, who  
 satisfied his father for the transgression of  
 Adam committed in the *garden*. In my  
 chamber I must imitate the prophet *Daniel*;  
 and my *windowes*, mine eyes being open toward  
*Ierusalem*, the *new Ierusalem*, the vision of  
 peace, I must kneele upon my knees, and pray  
 and give thanks before my God. In my bed I  
 must pray with sicke *Hezekiah*, who turned  
 his face to the wall, and prayed unto the Lord.  
 Thus in the *field*, in the *garden*, in my chamber,  
 in my bed I must pray; in every place; upon  
 every opportunity. This is Saint Paul's com-  
 mand, that wee pray every where, lifting up holy  
 hands. This is the exhortation of the Psalmist:  
*Blesse the Lord in all places of his dominion*: And  
 Saint Paul sendeth salutations to all that in  
 every place call upon the name of *Iesus Christ* our  
 Lord;

Eze:24

17.

16:20,2

4.

2.Sam.

15.30.

Mat:21

13.

Gen.28

18.19.

10.18.1

Dan.6.

10.

Reu.3.

12.

2.King

20.2.

1.Tim.

2.8.

Ps:103.

22.

1.Cor.

1,2.

*Lord ; both theirs (says hee) and ours.* This then I must doe likewise ; else, though my bed be ready for mee , yet I shall not be ready for my bed : for though that be *made*, I may be *undone*. I must not thinke to be refreshed by the elder brother of death , and forget the younger. I know nothing to the contrarie, but that my *bed* may be my *grave* ; in which (like unto the Princes of Babylon, and her wisemen, her Captaines , and her rulers, and her mighty men) I may *sleepe a perpetuall sleepe, and not awake*. I will therefore *embayne* my selfe with my *teares*, while I am yet *alive* ; before I climb up into my *bed* , which may prove my *grave*. I will dye with ease, if dye I must ; or I will *sleepe* in quiett, if *sleepe* I may ; for either whereof , or for both I will fitt , and prepare my selfe by a sorrow for mine offences. I will *un-dresse* my soule, and dis-robe her of all the new, but filthy , attire of sinne , which this day shee hath put on : & away will I throw those polluted clothes, hoping they shall never be worne againe. I will *un-brace* , I will open my bosome ; and there will I find the lurking iniquities, which slunke in by day : and when I have found them , away they shall trice , they shall be gone ; for I must keepe noe roome for such treacherous guests. The *Sunn* is set as if (mee think's) it were ashamed to behould the follies which this day I committed. The  
flattering

Yer: 51.

57.

flattering darknesse seemes to offer mee a mantle, to hide mine enormities; and a worse darknesse then this, even that of ignorance, would rake them up in silence. But this must not be endured; for if I winke with mine eyes that I might not see my follies, I must not imagine that my willfull darknesse, can vayle the eyes of my all-seeing God. *The eyes of the Lord are in every place, behoulding the evill, and the good.* Thus God will doubtlesse see mine imperfections: but so must I too; and for them I must weepe, 'till I can see noe more. I must view them with a mistie, drizzling, dropping eye; with sadnesse & sorrow; lest hee behould them with an eye of anger, & revenge. They must be seene by mee, and be bewayled by mee; *in sadnesse* they must; or else I shall never see my God with joy; & rejoycing. I will therefore sitt downe, and consider with my selfe, and examine my selfe how I have spent the day; before I betake my selfe to the rest of the night. I will examine my conscience by certaine *Quere's*; & make it render mee answers to these demaunds.

Prov.  
15.3.

1. At what time, in the morning, did I arise from my bed?
2. What first did I?
3. How devoutly prayed I?
4. What Scripture read I?
5. How did I understand it?
6. How



6. How did I meditate upon it ?
7. How did I practise it ?
8. What businesse did I ?
9. How lawfull was my employment ?
10. How diligently did I follow it ?
11. To what end, and purpose did I it ?
12. What thoughts entertained I ?
13. What companie kept I ?
14. What good words spake I ?
15. What bad words uttered I ?
16. How moderately, and how thankfully  
did I eate, and drinke ?
17. What recreation tooke I ?
18. How lawfull was it ?
19. How long did it continue ?
20. Was it not affected with too much de-  
light ?
21. By it was I made more apt for my voca-  
tion ?
22. How free from offending others, did I  
demeane my selfe ?
23. How did I benefit my neighbours both  
in words, and deedes ?
24. What reliefe did I afford to the poore ?
25. With what singlenesse, & privacy gave  
I it ?
26. How often prayed I ?
27. With what zeale, and devotion ?
28. Whatould sinns thought I on ?
29. With what sorrow, and contrition ?
30. With what holy desire of revenge upon  
my selfe ?
31. What

31.

32.

33.

34.

35.

36.

37.

38.

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31. What particular sinne did I especially repent of?
32. What comfort had I, in that repentance?
33. How carefull was I to avoyd temptations, either to that, or other offences?
34. What new sinne this day hath beene added to mine account?
35. What ould offence hath beene new finned over?
36. What teares have I shed for it?
37. What sighes, and groanes have I sent to heaven for pardon for it?
38. The Sunne is sett Is it not *gone downe* Eph:4.  
26.  
*on my?*

- { 1. Wrath?
- { 2. Envy?
- { 3. Uncharitablenesse?
- { 4. Ungodlinesse?

**L**ord, how wearie am I in the searching out of my sinnes, who have beene too too much delighted in the acting of them! How doe I droope, and retch, eagerly desiring to take my rest, before I have yet summed up mine account! O that my heart had a pulse as audible as hath the clock; and that it would strike both truly, and lowdly whensoever I offend; that I might heare it; that I might seele it; that I might know it; that so I might repent!

- Gen:1. pent! Though God created darknesse, and  
 5. called it Night: though hee maketh darknesse,  
 Ps:104 and it is night, wherein all the beasts of the for-  
 20. rest doe creepe forth: yet hee created not the  
 darknesse of mine understanding. O that all  
 the beasts of the Forrest, all the finnes of my heart  
 would now creepe forth, that I might see them  
 in their ugly shapes, and toyle them in my  
 griefe, or drowne them in my sorrow! Hee  
 that (I know) doeth see them, I as well  
 Ps:139. know doeth loath them. The darknesse hideth  
 12. not from him, but the night shineth as the day:  
 the darknesse and light to him are both alike.  
 Num: Hee who in the night commanded both the  
 21.9. Manna, and the dew to fall upon the campe of  
 the Israëlites, can (if hee please) command  
 the dew of his grace to fall this night upon my  
 sinfull soule; and with his celestiaall Manna  
 hee can so refresh my inward man, that I  
 may as well live unto him, as by him. Hee  
 can leade mee, hee can goe before mee as hee  
 Ex:13. did before his people by day in a pillar of a clowde,  
 21. to leade mee the way; and by night in a pillar of  
 fire, to give mee light to goe by day, and night.  
 Lord, with thy people of Israel, I travaile  
 through the wildernesse of this world; Let  
 the fire of thy love, ô Christ, leade mee  
 through the darknesse of this present life;  
 that so when these dayes of my sinne shall be  
 Ps:56. finished, I may reigne with thee, in the light  
 13. of the living.

About

About this time it was, that *David* arose 2. Sam.  
 from off his bed, now I am preparing to goe 11.2.  
 to mine; even in the evening tide: and hee  
 walked upon the roose of the Kings house; and  
 from the roose hee saw *Bathsbeba*, washing her-  
 selfe; and by the eye hee was betrayed to the  
 act of adulterie. His eyes were quick, and  
 open to wickednesse, which by the time of  
 the night should rather have beene ready to  
 draw the curtaines. What? Did shee purposely  
 wash her selfe, that shee might be the more  
 uncleane? The more royally defiled? Did  
 hee purposely arise, that hee might dange-  
 rously fall; and that, not from the roose of  
 the house of the King, but from the statutes,  
 and ordinances of the most high God? O,  
 mee thinks, 't is but shifting the sexe, and in  
 something I resemble that fowle adulterer.  
 Proudly I doe walke in my thoughts, as it  
 were upon the roose of the King's house. My  
 conscience, my soule is my *Bathsbeba*, fowle and  
 polluted; but I wash it with my teares; & yet,  
 Lord how apt am I to tempt her to unclea-  
 nesse worse then shee hath formerly beene  
 defiled with. I am that very *David*: my 1. Sam.  
 sinne is *Saul*, that watcheth to slay mee: but o 19.11.  
 let my *Mithal*, my soule tell mee, that if I  
 save not my life to night, to morrow, yea this  
 night before to morrow, I shall be, I may be,  
 slaine. To night let mee therefore drowne all  
 my *Sauls*, all mine iniquities in my teares;  
 left,

Iob 17. left, before the morning, *the grave be mine*  
 13. *house, and I make my bed in the darknesse.*  
 Mee think's, this very evening puts mee  
 in mind of my mortality; for the Psalmist  
 Ps:104. tell's mee, that *man goeth forth unto his worke,*  
 23. *and to his labour untill the evening:* and  
 in that evening may be as well the cloasing  
 of eyes for an eternall, as a *temporarie-sleepe.*  
 When I looke out at my window, Lord  
 how pale the *Moone* appeares at the sight  
 of a sinner. O how the *starres* doe seeme to  
 winke, and as it were, to shut their eyes  
 when I gaze upon them, as if it made their  
 brighter eyes even ready to *water*, to behold  
 the *dry* ones of so remorselesse an offender.  
 By the cleerenesse of their sparkling fires  
 they seeme to looke thorow mee; and by  
 their wonderfull numbers, in a silent arith-  
 metick, they tell mee of mine infinite, in-  
 numerable offences. When thus with bash-  
 fulnesse, I am enforced to shut my casement  
 againe, and looke back in my chamber, mee  
 think's this very *candle* tell's mee the vanitie  
 of my sinfull condition. Even like unto this,  
 are all my best, and most glorious actions:  
 they are composed of nothing but *tallow*, &  
*filth*: and though they make a goodly, and  
 resplendent shew to the world; yet doe they  
 stinke in the nostrills of the great Crea-  
 tour. *This* burnes; and *I* consume, and  
 wast away. *This* I may suffer to burne, un-  
 till

All all the matter be consumed, and spent,  
 or else I may extinguish, and put it out at  
 my pleasure. Iust so may my God deale  
 likewise with mee. Hee may spare mee upon  
 earth, untill my moisture be like to the *Ps:32.4*  
*drouth in summer*: or hee may putt mee out  
 presently; this night; at the very instant when  
 I extinguish this enlightening flame. That  
 which nourisheth this light, is apt to destroy  
 it, if I but turne it upside downe: lo my meats,  
 and my drinkes are apt to destroy mee with  
 cloying, with surfeits. Without this artificiall  
 brightnesse, mine eye cannot fixe it selfe upon  
 any object, or distinguish of colours; and yet,  
 what is *this* to the light of the *Sunne*; or that,  
 to the brightnesse of my *God*? Lord, what an  
 uncouth thing it is, to be in *darknesse*! Yet thus  
 my *God* (if hee had so decreed) might all-  
 ways have punished mee; & have taken from  
 mee the sight of mine eyes. Thus, yea much  
 worse then thus, may hee justly be revenged  
 on mee too; and for my *deedes of darknesse*, hee  
 may throw mee into utter *darknesse*, where  
 shall be weeping, and gnashing of teeth. Surely *Mat:8.*  
*Saul* did not know this power of *God*; or hee *12.*  
 did not remember it, when hee *1 Sam.*  
*disguised him- selfe*, and put on other raiment, and went, hee *28.8.*  
 and two men with him and came to the witch of  
*Endor*, by night; and prayed her to divine unto  
 him by the familiar Spirit, and bring up *Samuel*  
 againe, to answer his demaunds. O, that  
 Spirit



*Spirit is the Devill, and that Devill is too familiar; and yet, how apt am I with Saul, rather to consult with him, and to follow his suggestions, then to apply my selfe to the oracles of my God! This present night, for ought that I know, may be as sad, & dismall to mee, as that was to the Egyptians, when*

**Ex:12.** *Pharaoh rose up in the night, hee and all his servants and all the Egyptians; and there was a greate cry in Egypt for there was not a house, where there was not one dead. But, to prevent the feare of such a horrid judgment, I will sue for compassion; and beg of my God, that instead of destroying mee; or any of this house with a sudden destruction, hee will this night rather not onely slay my first borne, mine originall sinne; but also all the abortive issue of mine actuall transgressions: And, though the cry be greate because my sinfull selfe am unwilling to leave them, or they mee; yet I will pray, that the destroying Angel may come, and destroy them; that so my selfe, my poore soule may be preserved alive. Such a destruction as this would be my best preservation; and such a slaughter would purchase my rejoycing. These sinnes are mine enemies, and those enemies whose ruine and subversion I am bound to pray for. I will therefore humbly beseech my powerfull preserver to slay them, to cutt them off speedily, presently, without any longer delay. And that*

That my prayers may be more effectuell, they shall joyne with my teares in my humblest supplication for a freedome from these enemies. I will imitate *David*; and my teares Ps. 42. 3 shall be my meate day, and night. It is but justice, that these eyes which have wandered after enticing objects, should be punished with the smart of brinish teares. With such weeping eyes will I behould mine offences, and on them will I looke as now I doe upon this burning *Light*; that so, like unto this, they may appeare glaring, and multiplied; even greater by farre through the clowdines of mine eyes, then otherwise I should view them. The eye is commonly a teacher of mercy; for when it is fixed on an object full of distresse, it presently invite's the heart to compassion. The eye of my God is never shut; never weary of pittying; although both mine eyes, and my compassion allso are seldome open. Therefore mine eye shall weepe; and when I weepe, his eye will pittie: My heart shall sigh, and his heart will commiserate: My whole selfe shall wholly offer up it selfe to him, in my devotions; and then, I am assured, hee will embrace mee in his armes; and watch over mee by his protection. I will weepe for my sinnes; I will grieve for the offences of the day that is past: and weeping, & grieving, I will adresse my selfe to the keeper of Israel, who neither slumbereth, nor sleepeth, & thus I will say: Ps. 121. 4.

E

The

*The Evening prayer.*

**O** Mniscient God, who hast seene the offences which this day hath produced, and for them mightest justly throw mee into the land of *darknesse*; Vouchsafe, I beseech thee, to behould the *teares* of a repenting prodigall. The finnes which I have committed I cannot number; nor can I vallew thy mercies in forbearing mee, so grievous an offence. The day is gone, and the evening hasteneth mee to my desired *sleep*: Lord let it be thy pleasure to bury my finnes in the *darknesse* of oblivion; and make mee afraid and ashamed to commit them any more by the light of the *Sunne*. Let thy *Christ* shine in my heart, and warme my cold and chilled devotion; that with fervency, and zeal

Pf: 141. O let my prayer be sett forth before thee, as incense.  
2. and the lifting up of my hands, be an evening

Pf: 74. sacrifice. The day, O Lord, is thine, and the  
16. night is likewise thine: doe thou take mee

Pf: 91. 5. this night, into thy holy protection. Let me  
vers. 6. not be afraid for the terror by night; nor for the  
pestilence that walketh in *darknesse*. O thou

Pf: 136 that hast made the *Moone* and the *Starrs* to  
9. governe the night; shine mercifully into my  
darke, and polluted conscience; and reveal  
unto mee all the errors of my life, that  
the gate of thy mercy I may begge for remi

son. *The Levites did thanke, and praise thee* 1. Chr. 23. 30.  
*as well at evening, as in the morning.* Lord, though I am weake, though I am unworthy; yet so well as I can, so well as thou art pleased to enable mee thereto) I praise, and allese thy glorious name, for all thy mercies which thou hast shewed unto mee; and in particular for thy protection this day which is past. *One Lamb*, by thine appointment, was to be offered at evening day by day, by thy children of Israel. My soule, O Lord, should be that *Lamb*, and my selfe an Israelite, but my soule is *blemished*; I my selfe am rebellious. To thee therefore doe I offer (not my polluted soule, as it is full of uncleannesse; but rather) that *innocent Lamb* of thee my God which taketh away the sinnes of the world; most humbly beseeching thee to hearken unto him interceding for mee; and by his death and passion to graunt mee pardon for mine offences. First, seale unto my soule the remission of my sinnes; and then let mee *sleepe*, and *rest in thee*. Refresh my wearied limbs with a comfortable repose: and graunt that I may neither offend thee by *dreames*, and *fancies*; nor displease thee with *excessive*, and *immoderate sleepe*. Preserve mee from the dangers of fire, stormes, tempests, thieves, and whatsoever else may hurt my person, or estate. All is *thine*; doe thou be the keeper, and protectour of all. Thou hast promised

Ex: 19.  
39.

by thy Prophet, that *the righteous shall enter into peace, and rest in their beds.* Gracious father, cover mee with the righteousness of Christ thy Sonne; and graunt mee the peace of thy chosen, that I may rest in thee. Let my sleepe be like that of the Church that my heart may *alway awake unto thee.* If *this night this sleepe shall be my last,* Lord make it my best that I may awake in thine armes, and live in thy bosome. Let mee lay mee down in peace, and sleepe; and doe thou, Lord, make mee dwell in safety. So be it, o my father, for the merits and worthinesse of thy Sonne Iesus Christ my onely Lord, and Saviour, Amen.

2.

*The second part*  
Of the Soliloquie.

Fitted for the time of lying downe  
in the bed.

**T**He advice of David to his enemies, I take, mee think's, as spoken to my selfe; where hee bid's them to *Stand in awe, and sitte not; to commune with their owne hearts upon their beds, and be still.* It is fitt that I likewise say my request with my mouth, and my petition with my heart, and pray upon my bed, & remember the day of death for ever, I have meditated

stated upon the *Evening*; I have prayed for  
 protection: and, since that, I have *disrobed*  
 my selfe of the garments of the day: But,  
 with them, have I put off mine offences?  
 Or doe not I intend to put them on againe  
 to morrow, with the apparell of my body?  
 To this I am apt by nature: from this, O my  
 God, deliver mee, by thy grace. My clothes  
 are layed by; and even now, mee thought,  
 I could skarce hasten soone enough, to hide  
 mee in my bed from mine owne sight of  
 mine owne nakednesse. Lord, what a fearefull  
 thing is a guiltie conscience, which made  
 Adam and Eve to see that they were naked, Gen. 3.  
 and guilty of their folly; and yet to make  
 but figge-leav'd aprons to hide their shame?  
 Thus doe I blush at my selfe; and yet I have  
 onely those figge leaves to hide my sinnes from  
 the view of the world. But Adam and Eve vers. 8.  
 hid themselves allso, even from the presence of  
 the Lord God: So doe I endeavour likewise  
 when I am afraid to consider of, or unwilling  
 to confesse unto him my manifold transgres-  
 sions. My garments are off, the emblems  
 both of my pride, and my poverty: for the  
 former is discovered in the richnesse of my  
 robes; and the latter in the necessity of them.  
 Thus doe wee simple sinners weare the very  
 bowells of the wormes, and the fleeces of the  
 innocent beastes, in the time of the day for  
 modestie, for heate, and for ornament: and in



the night wee lye downe in the *feathers* of the *fowles*, for our ease, and our delight. Here now I am layed; here I am stretched out, as if I were created onely for ease, and repose. But, ô my drowzie eyes, watch yee a litle; and yee my thoughts, ponder awhile upon the place where I am layed.

Ex:8.3 Such a bed as this, hath beene a place of torment, as well as ease; when the river brought forth *frogs* abundantly among the Egyptians, which went up, and came into their houses, and into their bed-chambers; yea, and upon their very beds. Lord, how it make's mee stridle but to name those *loathsome* creatures! and yet, these were they which were the Egyptians chamber-fellowes; these were their cold, and noysome bed-fellowes. Even thus have I deserved to be plagued too, as were those Egyptians: for how often hath God, by his *Moses*, and his *Aaron*, by his officers, and his ministers commanded mee to let my *Israel*, my soule goe serve the Lord; and yet, like hard-hearted *Pharaoh*, I have still refused? But have I not a punishment, for my rebellion, worse then they had? For they had but the *loathsome vermine* to torment their bodies but I have worse; I have my *ugly sinnes* to torment my conscience, which croake so in my bosome, that I know not where to free my selfe from their hideous noise. But since these *frogs* have lived in the waters, and bred  
in

in the waters, which became blood, through the deepe dye of my hainous offences: I will therefore doe as once *Elisba* the Prophet did by the waters of *Iericho*; I will cast salt into the waters, and heale them. I will confesse my wickednesses, and be sorrie for my sinnes. I will dispatch mine *Israelitess*e, and shee shall goe, and serve the Lord: her flocks also, and her heards (my thoughts, and my meditations) shall goe and serve my God; that they may blesse mee also. Then shall these crawling sinnes dye out of this house of my heart; and I will gather them up together on heapes, and drowne them in my teares, because they have made such a stinke in the nostrills of my God.

Such a bed as this, hath beene the grave, & such sheetes the winding sheetes of diverse persons, who dreamed not of it. When *Isbabbeth* lay on his bed in his bed-chamber, the wicked & trecherous *Rechab* and *Baanah* smote him, and slew him and beheaded him. So did *Zabad* & *Iehozabad* slay *Ioash* on his bed, and hee dyed. So it may happen unto mee too, unlesse the Lord be my defender, and the holy one of *Israel* my protectour. Solomon hath forbid the companie of such *Rechabs* and *Baanahs*, such *Zabads*, and *Iehozabads* saying, Enter not into the path of the wicked; and goe not in the way of evil men: For thy sleepe not, except they have done mischief; and their sleepe is taken away unlesse they cause some to fall. Yet I have entertained

2. King.

2. 21.

Pf: 38.

18.

Ex: 12.

31.

vers. 32

Ex: 8.

13. 14.

2. Sam.

4. 7.

2. Chr:

24. 25.

Pf: 89.

19.

Prov. 4.

14.

vers. 16

such in my society; yea, I have enticed them, and bired them to the destruction even of my selfe. My sinnes, oh my sinnes are the murderers that are come unto my bed; and, without the mercy of him who destroyed death, will bring mee, even mee to destruction; my damnation shall not slumber.

2. Pet. 2

3.

2. Sam.

13.5.

Such a bed as this, hath beene the bed of incest, when Amnon, by the advice of Ionadab, lay downe on his bed, and made himselfe sicke, that his sister Tamar might be sent unto him by his tender, and compassionate father. O what hellish plotts were invented for the satisfaction of the lust-sick adulterer! Hee was but to counterfeits a sicknes, who yet was wounded at the heart: and shee who both by obedience to her father, and love to her brother was ready to dresse the dish hee required, was overcome at length by the scorching flames of his incestuous furie. That bed which is honourable in the state of mariage, yet not unlesse it be kept undefiled, was made the torment of a sister un wedded: and hee who could not enjoy her by the rules of religion, forced her to his appetite by the violence of his hands. But as the act was fowle, so the effect was revengfull; yea and even the innocent suffered for the villanie of the ravisher; in so much as Amnon hated her exceedingly; so that the hatred wherewith hee hated her, was greater then the love wherewith

Heb. 13

4.

2. Sam.

13.15.

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wherewith hee hath loved her. Have not I beene sick with *Amnon* too? Have not I longed, and pined, and lingered after unlawfull pleasures, and wicked delights? What though they grew not into the height of incest, or adulterie of the body? My poore soule, that was a virgin, hath beene ravished, hath beene deflowred with delusions; and at length hath beene conquered by the violence of the tempter. O my God, doe thou be pleased to put such an enmitie hereafter betweene the tempter and the sinner that my soule may hence forward abhorre those suggestions, as the sated ravisher did his sister; that the hatred wherewith shee shall hate them, may be greater then the love wherewith shee hath loved them.

Such a bed as this (or at least thus designed for a nest of repose) did *Ahab* lay him downe upon, and turned away his face, and would eat noe bread, when hee was come into his house heavy, and displeased, because of the word which *Naboth the Iezreelite* had spoken unto him: for hee had sayd, *I will not give thee the inheritance of my fathers*. Here was trouble, and discontent; and presently tossing, and tumbling upon the bed; and all because a poore subject would not sell his litle vineyard to the greate King. All this was but for a litle spot of ground, so small, that it was not so much as a graine of the finest sand, to the mountaine

of *Ararat*, in comparifon of this globe, and fabrick of the earth. But I might have a *Kingdome* greater then the world, above the world, which I should not *buy*, but onely *begge*; & upon my humble fuit it would be freely given mee: and yet though hitherto I have neglected it, *I throw not my felfe upon my bed* in a sad, and penfive discontent, because I have beene backward in fiekling, and petitioning for it. But in fteed of thus lying on my bed, *into it I goe*, and *in it I lye downe*, where I rather choofe to *fleepe* away the thought of it, then in a holy ambition *contrive* the way to be poffeffed there of.

Pro: 7. 16. *Such a bed as this* did the harlot fpeake of, when fhee enticed her lover, faying, *I have decked my bed with coverings of tapeftrie, with carved worke, with fine linnen of Egypt: I have perfumed my bed with myrhe, aloes, and cynamon: Come let us take our fill of love untill the morning; let us follace our felves with love.* O what enticements were there to wickednefs! What provocations to uncleaneffe! Richer were the coverings of the harlot's bed, and much more vallowable then was the perfon of the owner. Those perfumes were ordained more for neceffity then delight; and yet the *finke* of her wickedneffe out-vyed the fragrancy of the myrhe, and the cynamon. How, mee thinks, *doe I*, or (at leaft) *fhould I* loath the impudency of fuch a tempting adultereffe!

fe!

fe! What a staine is a harlot to our fraile  
 sexe; when shee whose beauty should be  
 discovered by the modesty of a blush, doe's  
 shamefully importune her lover to uncleanes!  
 And yet, such a one might I have beene  
 too, had not the grace of my preserver made  
 mee detest the offence. Even to such folly  
 was I prone by nature; but from it am I with-  
 drawne by the mercy of my God. The adul-  
 teresse *Jezebel* had made such use of the place  
 of repose: just it was therefore that the Lord  
 should cast her into a bed; and them that com- Reu. 2:  
 mitted adulterie with her into greate tribulation, 22.  
 except they would repent them of their deedes.  
 The bed may be a place for punishment, as  
 well as for ease: and those who defile it with  
 uncleannesse may looke to be a burden unto it  
 and it unto them in their diseases. It is but  
 justice, that sinne should be punished in the  
 very place where 't is committed. Let mee  
 therefore examine my selfe: and if God in  
 mercy hath preserved mee from the pollution,  
 let mee try if yet there lurke not an intent in  
 the thought. Yet here I must not stay: I  
 must consider with my selfe that there is a  
 spirituall fornication too, as well as a corporall;  
 and that idolatrie is a spirituall adulterie, Thus  
 upon a losie, and high mountaine had *Judah* sett Is: 57. 7  
 her bed; and thither went shee up, to offer sacrifice.  
 Thus the *Babylonians* came to idolatrous *Alho-* Eze. 23  
*libah* into the bed of love; and they defiled her 17.



with their whoredome, and shee was polluted with them. If I am free from this adulterie, I must blesse the Lord my God, the jealous

Ex:20. 3. God, who sayd in his commandement, *Thou shalt have none other Gods but mee.* If I have beene guilty, I will beseech him with my teares to remitt mine offences; and through his grace to preserve mee from a future relapse.

Pl:36.4 On such a bed as this doth the wicked usually devise his mischief; when hee setteth himselfe in noe good way, nor abhorreth that which is evill. Against such did the prophet cry out, Mich.2 and say, *Woe unto them that devise iniquity, & worke evill upon their beds: when the morning is light they practise it, because it is in the power of their hands.* From this I feare, I have not beene free: for have noe wicked purposes, have noe sinfull devices beene forged, ben contrived in my bed? When my meditations should have beene fixed, and fastened upon my God, have I never entertained the suggestions of the Devill? Have I never prided my selfe in the richnesse of the ornaments of my chamber, and my bed? In the coverings of the walls, the curious hangings? In the deckings of the bed, the curtaines and valences? Have not my desires beene wandering after the furniture of a King, even King *Ahasuerus*; who had white, and greene, and blew hangings, fastened with cords

Eccl. 1. 6.

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cords of fine linnen, and purple to silver rings, and  
 pillars of marble? Have I not wished, for his  
 beds of gold, and silver, upon a pavement of red,  
 and blew, and white, and black marble? Or  
 hath not my bed beene the bed of wanton-  
 nesse, or immoderate ease? Have I not beene  
 like unto those against whom the Prophet  
 pronounceth the woe, saying, *Woe unto them* Amos.  
*that are at ease in Sion: That lye upon beds of* 6.1.  
*ivory, and stretch themselves upon their couches,* vers. 4.  
*and eate the lambes out of the flock, and the calves*  
*out of the midst of the stall.* I must not be too  
 indulgent to my selfe. Too much selfelove  
 may prove my destruction. The finnes which  
 I am guilty of must not be denyed; neither  
 may they lye drie with mee in my bed. O noe:  
 Therefore lest I sleepe too much; or they  
 have rest too much; or the devill entertain-  
 ment too much; (that uncleane spirit, whose Mat. 12.  
 custome it is, in drie places to sieke his rest) I 43.  
 am resolved, with David, that every night I Ps. 6.6.  
 will make my bed to swimme and will water my  
 couch with my teares. Every night shall be a  
 night of sorrow, a night of weeping for my  
 sinns, that so my God may send mee joy in Ps. 30.5  
 the morning. Apt I am to distrust my God, &  
 to fixe my thoughts upon carking and caring  
 for the things of to morrow. Nor am I single  
 in the offence: too many are apt to sacrifice  
 to their owne shallow, & titular wisdom;e;  
 choosung rather to depend upon their owne  
 E 7 discretion,

- discretion, then to rely upon the providence  
 Eccl:8. of the greate disposer. *Such there are indeede*  
 16. *that neither day, nor night doe see sleepe with*  
*their eyes and (like the wife in the Proverbs)*  
 Prov: *their candle goeth not out by night. But I must*  
 31. 18. *remember the command of my Redeemer,*  
 Mat:6. *and Take noe thought for the morrow; for the*  
 34. *morrow shall take thought for the things of*  
*it selfe. Sufficent unto the day is the evill there-*  
*of. And as I may not distrust the providence*  
*of my God; so neither will I, nor may*  
 Prov: *I boast of to morrow; for I know not what a day,*  
 27. 1. *or a night may bring forth: But I will besiech*  
*my God to give mee content with what soever*  
*hee shall send. Merry I will beg for, howsoe-*  
*ver hee shall dispose of mee: and comfortable*  
*sleepe, if hee spare mee life. I will besiech*  
*him, that if through a disturbed fantasie*  
*I be molested with dreames; even in those*  
 Job:33. *dreames hee will be pleased to open mine*  
 16. *eares, and seale mine instruction. If the ma-*  
*ster, and builder of this house of clay, the*  
*greate Creatour of heaven and earth, shall*  
*come, and this night shall call mee to judg-*  
*ment; Graunt o my God (o thou who did-*  
 Ps:139. *dest forme mee and fashion mee in the wombe*  
 13. *of my mother) that I may watch in thee, for*  
*the coming of thy selfe; whether it shall be*  
*at mid-night, or at the cock-crowing, or in the*  
 Mat. *morning; that though thou comest suddenly,*  
 13.35. *yet thou find mee not sleeping. And now I*  
 am

*Teares in the night.* 111

am lyeing downe, let mee not be afraid: yet Prov:3.  
make mee lye downe, and my sleepe to be sweete 24.  
unto mee. Thus will I close mine eyes with  
sorrowfull teares: and thus will I rely upon  
the protection of my God.

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*The third part* 3.

*Of the soliloquie.*

To be used at the time of awaking  
in the night.

**O** What a trouble is this, to one desirous  
to sleepe! Thus to tosse, and tumble  
this way, and that way! Thus to long to  
sleepe, and not be able to sleepe! I am sure  
that I did sleepe; but I am not sure when  
I shall sleepe againe. Lord, how silent is the  
night! How quiet are all things, but my  
disturbed selfe! How slowly doth the clock  
number the howres! It strike's, one, two &c:  
and yet I sleepe not. It was the complaint  
of holy *Iob* unto the Lord, saying, *When Iob:7.*  
*I say, my bed shall comfort mee; my couch 13.*  
*shall ease my complaints: Then thou shalt 14.*  
*me with dreames and terrifiest mee through vi-*  
*sions.* Mee think's I could partly be con-  
tented to be troubled as *Iob* was; with  
dreames, and visions; so that I might be sure to  
have the benefit of the sleepe. Every thing  
that

Is: 57.  
21.

that move's but gently, possesseth mee with feares. The *watch-man* of the night, which awaked the *Apostle* out of the sleepe of securitie, disturb's mee with chaunting out the divisions of the night. But is there noe way to be sure either to sleepe sweetely, or to awake contentedly? *There is noe sleepe, noe rest, noe peace, saith my God, to the wicked.* If I am wicked, I cannot sleepe: or if I doe, it is rather a cessation from labour, then a contented repose: for the awaking conscience disturbs the fantasie with hideous apparitions. Let mee a litle enter into my selfe, & consider whether I was prepared for sleepe, before I applyed my selfe unto it? Did I enter into my bed with divine meditations; and make up the account of my former life, before I drew the *curtaines* of mine eyes? Certainly my God awake's mee, that I may either repent of some sinne which I have formerly forgotten; or praise him for some mercy, for which I was not thankfull. If thus, while I awake, my thoughts be divine; whensoever I sleepe, my rest shall be comfortable. I will therefore take up the confidence of *David*, who said that *his soule should be satisfied as with marrow, and fatnesse; and his mouth should praise the Lord with joyfull lipps, when hee remembered God upon his bed; and meditated on him in the night watches.* I must even doe as *David* did, if I hope for the blessing

Ps: 63.5

Vers. 6.

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sing which David had. Yea and so I will, with the assistance of him, who causeth the sleepe of the laborious to be sweete.

Eccl. 5.  
12.

The Prophet, mee thinks, seemeth to challenge the Almighty, when hee saith *Thou hast proved mine heart, and visited mee in the night: thou hast tryed mee, and shalt find nothing in mee: nothing evill; nothing amisse.* Lord, though I cannot acquitt my selfe in the words of that Prophet, yet I will resolve with that Prophet; *I am utterly purposed that my mouth shall not offend.* Surely that blessed Psalmist had often discourse, and conference with his God in the times of the night: and doubtlesse hee was then most free for the service of his maker, when most hee was freed from the affaires of his subjects. O how comfortably hee does cheere up himselfe, when hee saith, *I have remembered thy name, O Lord, in the night; and have kept thy law!* Yet this was not the practise of David onely Noe: I find that it is a blessing which God in mercy, hath sent to others allso, of his servants. The Prophet *Isaiah* telleth *Judah* of a day that should come, when *this song* should be sung in their land, *wee have a strong city; salvation will God appoint for walls, and bulwarkes, &c.* With my soule have I desired thee in the night: yea, with my spirit within mee will I seeke thee early. O what a blessed time was this to *Judah*! O how sweete is the,

Ps. 17. 3

Ps. 119.

55.

Is. 26. 1

vers. 9.

remem-



# 114      Teares in the night

remembrance of God in the night! It is  
 sweete indeede to remember him in the night;  
 to sieke him in the night: but then 'tis doubt-  
 lesse full of horreur to sieke, and not to find  
 him. And yet thus God threatmeth *Israel*,  
 and *Ephraim*, and *Judah*; the Priests, and  
 the people, and the Princes, that They  
 should goe to sieke the Lord; but they should  
 not find him; because hee would with-draw him-  
 selfe from them. And the Church complaineth  
 Cant:3. that, *By night on her bed, shee sought him whom*  
 her soule loneth: *shee sought him, but shee found*  
 him not. Alasse, how came it to passe, that  
 her beloved would not be found? Surely  
 1.King hee was not talking (although thus *Elyah*  
 18.27. mocked the Priests of *Baal*, concerning  
 their dumb, and stupid idoll) nor pursuing,  
 nor in a journie; nor yet slept, that hee had  
 If:65.1 neede to be awaked. Noe, noe: hee that  
 was found of them that sought him not,  
 would not without cause deny himselfe to  
 her, who sought him with diligence. It was  
 his promise to the captives in *Babylon*, that  
 Jer:29. after seaventie yeeres they should returne to *Ieru-*  
 10. *salem*, and should call upon him, and goe and pray  
 vers.12 unto him, and hee would hearken unto them:  
 vers.14 They should seeke him, and find him, when  
 they should search for him, with all their hearts.  
 How then came it to passe, that his Spouse  
 did misse of him; especially in the bed, where  
 shee might justly expect him? Alasse, alasse,  
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shee thought her selfe so sure of her beloved, that shee layd her selfe downe, as on the bed of ease: but supposing him to be with her, shee missed his companie; and though shee sought him by solitary meditation, yet shee found him not. *In the night shee sought him, in the night of her afflictions; but shee found him not; not presently; & that because shee neglected his grace when hee offered it unto her; or because shee kept it not carefully, when hee gave it unto her.* Yet, though in a litle wrath hee hid his face from her for a moment; shee afterwards found him, whom her soule loved. And why then should not I hope to find him too, though in my bed; though in the night? It is not through sloath, that I seeke him here: but 't is in the fervency of my affection, that now awaking, I would find him here. If yet I cannot find him here; if thou hidest thy selfe from mee, ô my sweetest Iesus, & that either in judgment, for mine offences; or in thy love, that thou mayst heighten, and inflame mine affection, I will doe as the Israelites did, at the newes which was brought them by those that were sent to search the land; I will lift up my voyce; & cry: yea, with the people too, I will weepe all night. Or, with the Prophet David, *All the night will I make my bed to swimme; and water my couch with my teares.* Or with Samuel for Saul; I will cry unto God all the night. Or as King Darius for

16. 54. 8

Cant. 3

4.

Num.

14. 1.

Pf. 6. 6.

1 Sam.

15. 11.

# 116 Teares in the night.

- Dan:6. for *Daniel* in the Lyons denne; I will passe the  
 18. night fasting, while my sleepe goeth from mee.  
 2.Sim. Or as *David* againe, when his child was sick;  
 12.16. I will fast and be all the night upon the earth;  
 rather then I will not find thee, O my Saviour.  
 Thus when I have found him whom my soule  
 loveth, then untill the day breake, and the  
 Cant.2 shadows fly away, hee shall turne, and be like a  
 17. Roe, or a young Hart upon the mountaines of  
 Bether. Weepe indeede I may; weepe I must;  
 for I sent my faith, as a Spie, to the promised  
 land, to the celestially Canaan; and shee,  
 through her weakenesse and feare, hath  
 Num. brought me word that the citty is walled, as  
 13.26. if I could not, or should not enter: But, with  
 vers.30 *Caleb*, I will resolve that I wil goe up and  
 possesse it; for I know that, through the assi-  
 stance of my *Iesus*, I shall be able to conquer.  
 1.Sam. Weepe I must, with *Samuel*, for my *Saul*, for my  
 15.11. poore soule, which hath turned back from fol-  
 lowing my God, and hath not performed his com-  
 mandements. But I will not onely weepe, but  
 vers.24 will allso question my *Saul*, and say, What  
 meaneth this bleating of the sheepe in mine eares,  
 and this lowing of the oxen which I heare? What  
 meaneth the noise of my lesser offences; and  
 the roaring of the greater, which are larger,  
 and fatter then the bulls of *Basan*? I will thus  
 examine my soule; and then I will cry for  
 vers.24 her, untill shee shall confesse that shee hath  
 sinned, and transgressed the commandements of  
 God.

God.  
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God. Weepe I must, with King *Darius*, for my *Daniel*; for my heart, which is the chiefe of my Presidents; for 't is in the lyon's denne; my soule is among lyons; it is wounded with lyons, with such mighty sinnes, that their faces are as were David's worthies, even like the faces of lyons. These lyons, these Kings of Assyria and Babylon have scattered this my Israel, and driven her away, and almost devoured her. Weepe I must, with *David*, for my child, my darling soule; for it is stricken, it is very sick: yea I will fast, and I will weepe; for who can tell whether God will be gracious to mee, that the child may live? Why should not such thoughts as these entertaine the howres, which are borrowed from my slumbers? King *Nebuchadnezzar* had thoughts came into his mind upon his bed (for so *Daniel* styleth his dreames) what should come to passe hereafter. The Lord appeared to *Solomon* by night, after his dedication of the temple, & sayd unto him, I have heard thy prayer, and have chosen this place to my selfe, for an house of sacrifice. *Jacob* had a vision by night; and in a dreame was promised the land where hee slept. Thus, sleeping or waking, I hope that it shall be truly sayd, *The Lord is in this place*. True it is, that the night is the presenter of dismall apparitions to diverse persons; and the absence of the Sunne in many is the discoverer of the weakenesse of faith. But surely those that feare the shadow of a fauntie, doe

Dan. 6.

2.

Ps. 57. 4.

1. Chr.

12. 18.

Ier. 50.

17.

2. Sam.

12. 15.

vers. 22

Dan. 2.

29.

2. Chr.

7. 12.

Gen.

28. 12.

vers. 13

vers. 16

## 118      *Tearcs in the night.*

doe not truely feele the power of faith, which  
 Heb. 11 (according to the Apostle) is the substance of  
 1. things hoped for; and the evidence of things not  
 seene. The diseases of the body make sick  
 men sensible of the want of the Sunne; for  
 to them the nights administer both anguish,  
 Ps. 77. and melancholie. David's sore ranne in the  
 1. night, and ceased not; his soule refused comfort.  
 Job. 7.3 Job was made to possesse moneths of vanity; and  
 wearisome nights were appointed to him: His  
 C. 30. bones were pierced in the night seasons; and his si-  
 17. newes tooke no rest. Yea, as well the health-  
 full, as the sick, may find the night a producer  
 of affliction: even those that are most labori-  
 Eccl. 2. ous, and industrious in the world. What hath  
 22. man of all his labour (saith the Preacher) and  
 of the vexation of his heart, wherein hee hath  
 vers. 23 laboured under the Sun? For all his dayes are  
 sorrowes, and his travaile griefe: yea, his heart  
 taketh not rest in the night. To the sick, and to  
 the healthfull; in time of peace, & in time of  
 warre the night hath often beene a time of  
 2. King sorrow. Once did the Lord send his Angel,  
 19. 35. which went and smote in the campe of the Assy-  
 rians an hundred fourestore and five thousand: &  
 when they arose early in the morning, behould  
 they were all dead corpses. Thus have miseries  
 siezed on diverse in the silent night: and yet  
 that very time which hath beene to some the  
 sad producer of woe and distresse; to others it  
 hath brought the tidings of joy, and pleasant  
 content.

content. Surely the *four Lepers* were not C. 7. 3.  
 ignorant of it; who (resolving not to sit in  
 the gate of Samaria untill they dyed, nor  
 to enter into the city for feare of the fa-  
 mine) *went into the campe of the Syrians,* vers. 5.  
 whom the Lord had made to *flie in the twy-* vers. 7.  
*light:* & there the *four poore men* *did eate,* vers. 8.  
*and drinke; and caried away thence both sil-*  
*ver, and gold, and raiment,* in greate aboun-  
 dance. The *night* was a time of *rejoycing* Iud. 19  
 to the *Levite*, when hee *stayed to be merrie* 9.  
*with the father of his contubine:* but afterwards  
 it became a time of woe to him, when the  
*Gibeathites* tooke the *concubine* from him, and vers. 25  
*abused her* all night untill the morning; and  
 untill the day began to spring, did not let her  
 goe. Thus is not God confined to times,  
 nor enforced to the rules, and dictates of  
 nature. Hee can, according to nature, som-  
 times render us a *night* of sorrow: and som-  
 times againe, besides, or above, or against  
 the practise of nature, hee can produce  
*light out of darknesse;* and comfort and con-  
 tent, when wee expect our disturbance.  
 For my part therfore (seeing that my  
 rest departeth from mee; and that at this  
 time when others securely take their re-  
 pose, mine eyes are unapt to close with my  
 slumbers) I will make this *night* a *night*  
*of sorrow,* that so I may hope for a *mor-*  
*ning of comfort;* I will grieve for my sinnes,  
 that



that I may reioyce in my Saviour. I will  
 take this time, as Gideon did, to throw  
 C.6.27 downe the altar of Baal; because peradventure,  
 like unto him, I could not doe it by day,  
 for feare of displeasing. That altar of Baal is  
 erected in my heart: from this heart therefore  
 even now will I separte it; and downe  
 it shall goe, away it shall be throwne; that  
 so in the roome of it I may presently erect  
 an altar for my God. I will take this time,  
 Ios. 1.8 as Ioshua was commanded, to meditate in the  
 booke of the lawe, which shall not depart from  
 my mouth; but I will meditate therein day and  
 2. Pet. night. Even that sure word of prophesie will  
 1.9. I meditate upon, whereunto (as saith Saint  
 Peter) I shall doe well, if I take heede, as unto  
 a light that shineth in a darke place untill the  
 day-dawne, and the day-starre arise in my heart.  
 I will take this time, as David did; and will  
 Ps. 77.6 call to remembrance my song in the night; or  
 rather not my song, but God's; for Iob com-  
 Iob 35. plaineth, that None saith where is God my  
 10. maker, who giveth songs in the night? Not  
 such a song as Ephraim used, for those were  
 howlings instead of songs; yea and howlings  
 without comfort, because therein was no  
 mention of God: for thus the Lord com-  
 plaineth of them, by the mouth of his Pro-  
 phet, saying, They have not cryed unto mee  
 with their heart, when they howled upon their  
 beds. But my song shall be a thanksgiving,  
 even

Hos. 7.  
 14.  
 Ps. 147  
 7.

*Tearcs in the night.* 121

en unto my God : not short , not of a  
 small continuance , like the gourd of *Jonah*, 10:4.  
 which came up in a night, and perished in a night: 10.  
 doe; I would not have a worme in the morning, vers. 7.  
 when I arise, to smite my joy, and cause it to  
 wither. This were but to sicke my God in the  
 time of distresse, and to forget him in my  
 prosperitie. But I will resolve, with *David*: Ps: 145:  
 I will extoll thee, ô my God, and King; and 1.  
 I will blesse thy name for ever, and ever:  
 Every day will I blesse thee; and I will praise vers. 2:  
 thy name for ever, and ever. Though theeves 1er. 49.  
 should come this night upon mee, and thinke 9.  
 to destroy 'till they had enough: though wicked  
 thoughts, and evill suggestions of Satan,  
 should seeke to robbe mee of my song; yet  
 will I rely upon my God, upon my *Iesus*,  
 who sang a hymne before hee went up to the Mat. 26  
 mount of Olives; and him will I besiech that 30.  
 I may not be robbed, be deprived of this  
 comfort in the night. At mid-night there Mat: 25  
 was a cry of the coming of the bride-groom, 6.  
 Behould the bride-groome cometh; goe yee out  
 to meete him. What know I, but this may  
 prove that very night unto mee? My God  
 may come, and call for my soule. Graunt  
 therfore, ô blessed Father, that (with the  
 wise virgins) I may be readie, and goe in with vers. 10  
 the bride-grome to the mariage, that the doore may  
 not be shut against mee: and that so I may  
 passe from this song in the night of miserie  
 F upon

122      Teares in the night.

upon earth, to that heavenly quire of Saints,  
 and Angells, *where is noe night, nor neede of a*  
 Reu:12  
 5. *candle, noe nor of the light of the Sun;* that thou,  
 ô my God, mayst give mee *light*, and that I  
 may reigne for ever, and ever. Amen.



THE

## THE FIFTH SUBJECT. 5.

*Teares in the Day.*

## The Soliloquie.

Divided into three parts, and fitted  
for the time.

- 1 { *Of awaking early in the morning.*  
 2 { *Of being newly arisen.*  
 3 { *Of preparing to goe to dinner.*

*The first part*

I.

## Of the Soliloquie.

Fitted for the time of awaking early  
in the morning.

## THE EJACULATION.

vers. 1.

{ *Give eare to my words, o Lord;  
 consider my meditation :*

vers. 2.

Psal. 5.

{ *Hearken unto the voice of my  
 cry, my king, and my God;  
 for unto thee will I pray.*



*The night is farre spent; the day is at* Rom.  
*hand. I wish that the night of sinne* 13. 12.  
*were as neere a period; and the*  
*day of rejoycing, the day of eter-*  
*nall*

- Reu. 2. 26. It is the promise of God, that *hee which overcometh*, and keepeth the workes of Christ unto the end, to him shall be given power over the nations; and I will give him (saith Christ) the morning starre. If God be so early in his liberalitie, why should not I be as early in my devotions? I am now awaked, though yet I am some-what drowzie, and incline to sleepe againe, stretching my selfe in my lazie bed. But let mee heare Saint Paul speaking to mee, and saying, Now it is high time to awake out of sleepe; for now is salvation neerer, then when wee believed. How's this? High time to awake? Surely the Apostle speake's it not to mee, for 't is yet very early; too soone to arise; for I heare noe noise, noe stirring; noe bodie's yet up; all is hush, and quiet. The bird which shaked a pillar of the church, and crowed at his act, bid's mee good-morrow; and tell's mee 't is hardly the breake of day. Besides, the Prophet David tell's mee, It is in vaine for us to rise up early, to sit up late, and to eat the bread of sorrowes; for so wee give our beloved sleepe: and why then should I delight in vanitie? Yet a litle sleepe, therefore; a litle slumber; a litle folding of the hands to sleepe. But hearken! What's that? Mee think's I heare some-body call, and say, How long wilt thou sleepe, o sluggard. When wilt thou arise out of thy sleepe? Yes; I did heare

heare some-body call so, indeede. It was  
 none other but *God* himselfe by the mouth  
 of *King Solomon*. Even the same who telleth vers. 11  
 mee, that If I doe not arise, then shall po-  
 vertie come upon mee, as one that travaileth; and  
 my want, as an armed man. I must not love c. 20. 13  
 sleepe therefore, lest I come to povertie: but I  
 must open mine eyes, and I shall be satisfied  
 with bread. Well then; I'll rubb mine  
 eyes; and rowze up my selfe, and bethinke  
 my selfe of my businessse: but first I will  
 thinke upon the first, upon the best; upon  
*God*. I have reason to give him the first, the  
 chiefest roome in my meditations; because  
 I layd mee downe, and slept; and againe I am Ps. 3. 5.  
 now awaked; and all this through the mercy,  
 and goodnesse of the Lord, who sustained mee.  
 Hee preserved mee, who neither slumbereth, Ps. 111.  
 nor sleepeth, although *David* cryeth out to  
 him, and saith, *Awake why sleepest thou,* Ps. 44.  
*Lord? Arise; cast us not off for ever?* But 23.  
 this was onely through the fervencie of his  
 devotion, in a time of severe persecution, and  
 affliction: for at another time, it was hee  
 himselfe who confessed, that *Hee which* Ps. 111.  
*keepeth Israel shall neither slumber, nor sleepe.* 4.  
 Surely hee may more properly call out from  
 heaven to mee, then *David* upon earth did to  
 him in heaven, and say, *Awake, why sleepest*  
*thou? Yea, & so indeede hee doeth; & promi-*  
*seth mee, and offereth mee the morning starre*



to light mee : But it is upon condition, that I must first overcome. Overcome ? What ? Must I overcome my sleepe ? That I have done. Must I over-come mine enemies ?

Mat. 5. Those I am commanded to love. Yet I must  
44. over-come mine enemies, my finnes : and I

Pf. 18.

28.

must also over-come my selfe, the sinner; and then, I am sure, hee will light my candle, as hee did Davids. *The Lord my God will enlighten my darknesse* : hee will give mee comfort, joy, and prosperitie after my trouble. Nay, a candle shall not serve my turne : hee hath promised to give mee a *starre*, the morning starre, which shall both enlighten my soule with the brightnesse of divine knowledg, in this morning of a happinesse begunne; and also enlighten mee hereafter, in the morning of the generall re-surrection, when my body shall be glorified together with my soule, &

Dan. 12. I shall shine as the starres for ever and ever. Hee  
3. will give mee the morning starre to enlighten mee, not to torment mee. The prince of darknesse was once an Angel of light, and then even hee was a morning starre : but now I may

Is. 14. say with the Prophet, *How art thou fallen from heaven, o Lucifer, sonne of the morning.*

12.

veif. 13

*How art thou cutt downe to the ground which saydest in thine heart, I will exalt my throne above the starres of God ! This starre, I hope, hee will not suffer to deceave mee, with his false, and deluding light : for his glaring*  
is but

is but a counterfeit light, and his leading  
 tend's to the burning brimstone. Nor; hee  
 will give mee a better starre; even him who  
 came to be a light to lighten the Gentiles, and  
 to be the glorie of the people Israel: even the  
 Prophet of the highest, who giveth light to them  
 that sit in darknesse, and in the shadow of death.  
 And who is that, but hee which professeth  
 himselfe to be the roote, and the off-spring of  
 David; and the bright, and the morning starre.  
 Hee himselfe hath shewed mee what I should  
 doe: hee hath taught mee by his owne ex-  
 ample, what dueties I should performe: for  
 I find it recorded of him, that *In the morning,*  
*rising up early, a greate while before day, hee*  
*went out, and departed into a solitarie place, and*  
*prayed.* So should I doe too: I should doe so  
 now; for it is now about the same time; or,  
 at most, it differeth not much. I will ther-  
 fore arise, I will arise out of my sinnes; by  
 his blessing I will arise out of them before day,  
 even before the day of the Lord cometh; and I  
 will goe out of them, or force them out of  
 mee. I will depart from them into a solitaria  
 place, and retire to my meditations; and be  
 both solitarie, and sorrowfull for all the offen-  
 ces which I have committed: and then I will  
 pray; I will pray for forgivenesse, through  
 the meritts of him, who prayed so early. Or,  
 if I am too weake to master my selfe in this  
 holy resolution, I will beseech him, that I

Lu. 2.

32.

C. 1. 76

Vers. 79

Reu. 22

16.

Mat. 1.

33.

2. Pet. 3

10.

- Mat. i. may be as Simon, and those that were with him;  
 36. that I may, at leastwise, follow after him. Surely hee can so illuminate my thoughts, that I may see thereby to performe my duety. It was that morning starre which enlightened David, and made him take up that holy resolution, saying, *My voyce shalt thou heare in the morning, O Lord: in the morning will I direct my prayer unto thee, and will looke up.* It was hee who enlightened him to put in practise that very resolution: for hee himselfe testifieth of himselfe, saying, *My soule waiteth for the Lord; more then they that watch for the morning; I say, more then they that watch for the morning.* It was that morning starre, which enlightened the people, that they might all see to come to him early into the temple, to hear him. It was that morning starre againe, which enlightened David, when hee prevented the dawning of the morning, and cried; when hee hoped in his word. It was that morning starre which gave light unto Iesua and the people, when they compassed Iericho on the seventh day, early, about the dawning of the day seaven times; after which, the wall fell downe flatt, so that the people went up into the citie, every one straite before him, and tooke the citie. So will I wayte for him: so will I prevent the dawning of the morning: so will I direct my prayer unto him: so will I heare him in his temple: and so will I encompasse Iericho, about the dawning

*dawning of the day*; the citty of Satan, the strong hold of the Serpent; even mine owne wicked, and corrupted heart, which hath so long stood out against my God: and I will never leave compassing it with my teares, and my sighes, and my pensive and sorrowfull thoughts, untill the wall fall downe; untill the stonie rampard thereof yeeld unto the commandements of my Lord, and my maker. But (on the contrarie) certainly *that morning starre* did not give light to the companie which were in the ship with Saint Paul in the tempest, when hee was bound towards Rome: for they, *fearing lest they should have fallen upon rocks*, cast fowre ankers out of the sterne A&: 17  
*and wished for the day*. True it is, that every one in a storme will wish for Christ, this morning starre: and ready they are to take their *astro-labe*, that so they may observe the height, and the distance of him: but yet are they apt to leave him in the tempest; and to trust to their owne cables, and ankers, which they cast out at the sternes of their ship; never considering the depth of the seas, & the fowlenesse of the anchorage. Every Christian, even the most skillfull mariner, is apt to runne a shore upon the world; or to fall upon the loadges, and rocks of trouble, and temptation: but who ancoor's his hopes in Christ? Who fasteneth the flooke of his anchor in the wounds of the Crucified? Lord give mee such a faith in thee,

thee, that I may not believe in thee waveringly, or hope in thee weakely, or wish for thee faintly: but that I may at all times, and upon all occasions put my whole trust, and confidence in thee; and say, with David, *Pf. 42.1* As the Hart panteth after the water-brookes; so panteth my soule after thee, o God. Surely that morning starre did not give light to churlish Nabal, when, in the morning, after the wine was gone out of him, and his wife told him all that was done, his heart dyed within him, and hee became as a stone. Alasse, every Nabal, every worldling can be jocound, and pleasant while they surfeit upon the vaine pleasures of this transitorie world: they can be merrie, and drunken, very drunken with the be-witching cup: and all the while, they are such sonnes of Belial, that a man cannot speake to them: But if once, either by povertie, sicknesse, or any other calamitie they are awaked, and their Abigails, their consciences tell them that the most mighty hath girded his sword upon his thigh, with glorie and majestie, and is resolved to destroy them; then, like unto Nabal, even their very hearts dye within them, and are even as stones, for want of the comfort, and light of his morning starre. These are they who in the morning say, Would God it were evening? and at even they say, Would God it were morning, for the feare of their hearts wherewith they feare, and for the sight of their eyes which, then, they

1. Sam.  
25.37.

vers. 17

Pf. 45.3

Deut:  
28.67.

they see; for the morning is to them even as the shadow of death: if one know them, they are in the terrours of the shadow of death. Therefore will I beseech that bright morning starre, that hee will arise in my heart, that I may seeke him that maketh the seaven starres, and Orion, and turneth the shadow of death into the morning, and maketh the day darke with night, the Lord is his name.

Iob: 24.  
17.

Amos.  
5.8.

This is the time, when the Philistines thought to have killed Samson, after they had compassed him in, and layd waite for him all night in the gate of the citie of Gaza, and were silent all the night. Lord, if at any time I sleepe, if I sleepe in my sinnes (which doe thou ever prevent, as thou doest forbid it) how contented is Satan to let mee rest! How silent hee is, and will not disturbe mee! But hee sitteth in the gate, and watcheth; and if at any time I be awaked by my God, how doe's hee labour to destroy mee presently, with suggestions to despaire or presumption.

Iud: 16.

This is the time, when Moses was commanded by God to cary the two new tables of stone up to the Mount: for God sayd unto him, Be readie in the morning, and come up in the morning unto mount Sinai; and present thy selfe there to mee, in the top of the mount. Why may not this in some kind seeme to be spoken by God to mee too? For I have one table at least, and I feare that it is stone too.

Ex: 34.  
2.



2. Cor. 3. 3. but it is in his power to make it *the fleshly table of my heart*. O that hee would call mee ! O that hee would draw mee up unto him, to the top of the mount, *with the bands of love*; and that hee would doe it *now*, this morning; like as twice in one morning hee putt Moles in mind of the two tables ! O that hee would write his law in this table of my heart, even with his owne finger, that I might not sinne against him !

Gen. 19  
15.

This is the time when the *Angells hastened Lot to goe out of Sodome*. It was, when the morning arose, that they said unto him; *Arise, take thy wife, and thy two daughters which are here lest thou be consumed in the iniquitie of the city*. The blacknesse of the crimes of those lustfull citizens, eclipsed the Sunne: yet lest they should hope that their impieties could dazell the eyes of the all-seeing God, they had a light from heaven to discover his wrath. The sinnes of the people were retrograde to nature; and their just punishment proceeded therefore from causes not rendered by the practise of nature. The light body of the consuming fire was seene to descend; and the sulphurous flames which might have beene conceived to arise from the troubled bowells of the earth, or from the land of darknesse, descended in a stormie gust from heaven. A mixed fire and stinke consumed the transgressours: yet was not the choaking smell of

of the burning sulphur so offensive and loathsome, as the stench of their wickednesse. Thus the fire of their uncleanesse was revenged by the fire of tormenting brimstone: and just it was that the messengers of vengeance should discharge their office, whom the lewde people would not receave without a lustfull attempt of their fowle desires. Their punishment for their crimes began even in their offences; for it was noe small severitie to suffer them to continue in their violation of nature. Yet here it stayed not: for they lost their sight because they saw not their faults: and at even they wearied themselves to find the dore vers. 11 of that righteous man, being stricken with blindnesse by those ministers of revenge. This vers. 12 darke evening was yet but a prelage of a gloomie morning: for the vengeance fell when the Sun arose: and those horrid flashes of a blew and dazeling light, served onely to lend them a sight of their scorched neighbours, and so to increase, and heighten their torments. Assuredly, if I well consider it, I am not unlike to that Lot who was saved: for with the Sodomites I live; I am neighboured by the wicked. O but am I just, with Lot; and, with him, am I vexed with their 2. Pet. 2 uncleane, their filthy conversation? O that I might so resemble Lot, that I could avoyde the corruption of those, whose society I cannot shunne! Alasse, alasse, I am yet in

every thing unlike unto him : for I sinne ; I have a pronenesse to sinne with the Sodomites ; yea and by nature I am as apt to give , as to follow an example ; sometimes as ready to teach others how to offend , as sometimes to follow , and imitate their offences. But o I wish , I earnestly begge , I humbly beseech my mercifull Lord to send his *Angells* , even this very morning , to bring mee out of the sinnes , and the societie of the Sodomites.

*This is the time when the Angel of the Covenant* said unto Jacob , after the wrestling , Let mee goe , for the day breaketh : But Jacob answered , and sayd I will not let thee goe , except thou blesse mee. Howsoever , mee thinks , I should be like unto Jacob : and , if I have neglected wrestling this night with the *Angel* , yet now I should beginne. I should wrestle , and tugge , and strive , and hold fast by faith in my prayers , and my teares too , as Jacob did ; and not suffer him to goe untill hee hath blessed mee. The Prophet assureth

*Hof. 12* mee , that hee had power over the *Angel* , and *4.* prevailed : hee wept , and made supplication to him. O so must I too ; so will I too. But how can I possiblie either be a prince ; or especially such a prince as Israel was ; who , as *Gen. 32* a prince had power with God , and with men ; and *28.* hee prevailed , and was blessed ? Well ; 'tis so ; I am resolved upon it ; 'tis the right way. I will pray , and weepe ; and weepe , and pray. I will

will begge with my *teares* ; and I will begge with my *tongue* ; and I will begge with *all* my *heart*. I will *strive* , and *pray* , and *mourne* , and *cry*. It shall be a *cloudie morning* : It shall be a thick, muddie low'ring morning. Mee think's I beginne to feele a *cloud* even breake already at mine *eyes*. O come forth , come forth a whole *cloud* of *teares*. Knitt your selves into *blacknesse* , and *thicknesse*. Be fruitfull ; be pregnant : and when your time is come , be yee *delivered* in mine *eyes*. I am not yet *risen* : come quickly , and I my selfe will *bring* you *to bed*. 'Tis good, 'tis wholesome even thus to *wash* my sinfull *eyes* betimes in a *morning*. It is not *fire* , nor *aire* that is predominant in the *eyes* ; but onely *water*. Surely then I will *weepe* , that I may *see* the cleerer , the better ; not outwardly , but inwardly ; not to looke *downe-wards* , but *up-wards* , toward this blessing Angel. *Mine* Ps. 6. 7. *eye* , with David's shall be consumed , because of *griefe* : and then , I doubt not , but , I shall conclude with his joy , and truly say , *The* vers. 8. *Lord* hath heard the *voice* of my *weeping*.

The

The second part  
Of the Soliloquie.

Fitted for one that is newly arisen.

**F** Are-well that *bed* of ease, which would have betrayed mee both to *sloath*, and *povertie*. Fare-well to those *curtaines*, devised to obscure the morning's light. See, see, how that bewitching *nest* doeth yet retaine the print of my body; as if it longed to entice mee againe to my *sloath*; and wooed mee to make it the *sepulcher* of my living selfe. I am now *up*: and thanks let mee render to him that hath delivered mee once againe to the light of a *morning*. Hee that called the darknesse *Night*, the light hee allso styled *Day*. Hee promised *Noah* when hee came out of the *Arke*, that While the earth remaineth, *seed time and harvest, cold and heats, summer and winter, Day and Night shall not cease*. This his promise hee keepe's, for The heavens declare the glorie of God; and the firmament sheweth his handie worke. Day unto Day uttereth speech; & Night unto night sheweth knowledge. Yea, hee is so sure in the performance of whatsoever hee promisseth to his chosen servants, that hee sendeth a challenge to the world, and saith, Thus saith the Lord, If yee can break my covenant of the Day, and my covenant

want of the Night, and that there shall not be  
 Day and Night in their season. Then may also  
 my covenant be broke with David. Surely the  
 one wee cannot, and as surely the other hee  
 will not doe. Now the eye-lids of the morning  
 are open; and what can that teach mee, but  
 to open mine eyes, that I may see the good-  
 nesse of the Lord, in the cleernesse of the  
 day? Mee think's it instruct's mee to say  
 with David It is a good thing to give thanks  
 unto the Lord; and to sing praises unto thy name,  
 O most high: To shew forth thy loving kindnesse  
 in the morning; and thy faithfullnesse every  
 night. I will therefore follow the advice of  
 the same Prophet, & will Sing unto the Lord,  
 and blesse his name: I will shew forth his salva-  
 tion from day to day. Yea, I will sing of thy  
 power, O my God: I will sing aloud of thy mercy  
 in the morning; for thou hast beene my defence.  
 His power I see, in the performance of his co-  
 venant: his mercy I see in bringing mee to  
 the light. O how the prettie Choristours of the  
 woods doe sing their anthemes; and in their  
 muscicall notes warble out the praises of the  
 Creatour of the morn! How the Easterne  
 Sun doe's guild the mountaines with his  
 radiant lustre; and climb's by degrees higher  
 into the heavens, that it may with more direct  
 beames both warme, and enlighten mee! Mee  
 think's I am chidd by the quire in the aire, for  
 my tardie thanksgiving; and the Sun would  
 flinke

verf. 28

Iob. 41.  
18.

Pf 92.1

verf. 2.

Pf. 96.3

Pf. 59.

16.



sinke behind a shadding clowde, as unwilling to give light to one that hastens not to a celestiall rise. Thus I behould the Sun arisen from the earth; and surely mee thinks, I should even out-vye it both in motion, and place: and faster should I climb, & higher should I rise; even to the seate of blessed Eternitie. But, woe is mee, I have too much earth about mee; and the aire is too thinne to beare up my bodie. Had I wings like the Eagle, I would attempt my desires: but noe meanes is allotted to a corporall ascent. Yet, though my body be forbid to enter those palaces, untill it shall be glorified at the greate restauration: my *soule* may be admitted, so soone as ever it shall be freed from this tabernacle of flesh. Yea and my thoughts may presently, at this very instant mount up to my God, so they be cleane, and pure: and in an humble reverence I may discourse with my Creatour. It is my duety, thus to doe: and it shall be my care to observe so royall a command. O how good is my God unto mee, making mee a sharer of his *terrestriall* blessings! But o how farre doeth hee exceede the measure of this bountie, in giving mee the meanes to be partaker of *heaven*! Some thing I see, when up-ward I looke: and something there is, which I long to possesse: but 'tis not that Christall shell that bound's, my sight, which I so count: nor is it

is it that Sun, whose bright rayes and powerfull influences doe cherish my body, which I long for. Noe: 'tis the heaven of heavens which I desire; 'tis the *Sun of righteousness* Mal. 4. which I long to behould. *This Sun* which is <sup>2.</sup> so greate in comparison with the earth, is not to be named in comparison with *him*. *This* poore, litle, blushing *Sun* (though now it pride's it selfe in its tryumphant rayes) shall at his appearing (yea before his appearing, even as a harbinger to prepare for his coming) be mantled in mourning: it shall be *Act. 2.* turned into darknesse, and the *Moone* into <sup>20.</sup> blood, before that greate, and notable day of the Lord come. And yet, 'till then, God hath appoynted this greate Light (*greate to us*) *Ps. 136.* the *Sun* to rule the day, as well as the *Moone* 8.9. and the *Starres* to governe the night; for his mercy endureth for ever. Even in this I see his mercy, that by the light thereof the eyes of my body have the use of their faculties; and can present their objects to my better part; which may, in her contemplations, admire allways the mercies of God. *If any man walke in the day* (saith my Savi- *Io. 11. 9* our) *hee stumbleth not, because hee seeth the light of this world: But if a man walke in the night* *verf. 10* *hee stumbleth, because there is noe light in him.* Yet (now I thinke of it) there are some assuredly, who walke in the day, and yet they stumble: yea, they contrive a way, how they may

may learne to stumble; & therfore that wine which should comfort the heart, is purposely receaved to disturbe the braine. Thus the superiour guide is mistied in a fogge lest it should direct the feete in the cariage of the body. Such are they against whom the Pro-

phet pronounceth that Woe, saying, Woe unto them that rise up early in the morning, that they may follow strong drinke; that continue untill night, till wine inflame them. This is contrarie to the custome of those in Saint Paul's time:

1. Thes. 5. 7. for hee saith, They that sleepe, sleepe in the night; and they that are drunken, are drunken in the night. But it is not so now: for wickednesse in our times hath assumed more impudencie: & that vice which formerly was deemed so shameful, that the very wine it selfe enforced the sinner to some modestie in a blush; even now by continuance, is accounted but societie and to palliate the crime, the colour of the offencour borroweth an excuse from the custome of inflammation. Thus is nature constrained to plead for wickednesse: & the corruption of the liver through immoderate drinking, (which discovereth it selfe in the staines of the countenance) is noe longer abhorred as an effect of vice, but rather 'tis pittied as an infirmitie of the person.

The gray-eyed morning looke's upon my body; and teacheth mee to view my hidden selfe, my inner man. This is a duety prescribed

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prescribed by religion ; and 'tis a law of justice, that before I walke abroad to behold my neighbours, I first doe pry into the dresse of my selfe. The All-mighty question's *Ephraim* and *Judah* by the mouth of his prophet, saying, *O Ephraim what shall I doe unto thee ? O Judah what shall I doe unto thee ? For your goodnesse is as a morning clowde ; and as the early dew, it goeth away.* This clowde, and this dew doe aptly resemble the goodnesse of hypocrites. The clowde passeth ; the dew drye's up. Oh thus doe my promises, and vowes unto God Thus doe my better actions, where in I glorie : Suddainly, presently doe they vanish, and disperse. If I looke upon the skie, I view the mirrour of my present thoughts : for though for a time I meditate on God, yet an empty clowde which rideth post, and fleeth away upon the wings of the wind, is not so speedie as are these pensive, and divine contemplations. If I blush when I see the short continuance of these heavenly thoughts, discovered in the speedie journie of a clowde ; with a dejected countenance let mee looke upon the ground. Oh here againe I find the reflection of my short devotions. These private cogitations which tend to religion, are but like to the pearlie dew that hang's on the grasse : prompt and ready to drie, and vanish, Those very tufts of  
grasse,

*grasse*, those *leaves* of the trees, seeme to lament the short continuance of my religious exercises: as if they had spent the silent night in anguish, and sorrow, for feare lest my doome should be to a place below their abode. The flowers have wept all night in their *beds*; and the chillowed herbs have drooped in the darke; and all of them together beseech mee with *teares*, that my goodnesse may not resemble the *jewells* they weare. Those *pearles* shall dissolve; those *teares* shall be dried at the appearance of the *Sun*: even so soone as hee shall visit them with the warmth of his beames. Thus, thus though I mourne in secret for my sinnes; yet so soone as I am warmed with the vaine delights of the enticing world, I am apt presently to forget the bitternesse of my sorrowes: and to sinne afresh, lest I should not have cause to lament againe. Lord I wish yet that I had but *such*, and so many teares for my fofull selfe, as the tresses of the earth doe seeme to mourne out for mee. *Such*, o *such*, or none, I desire to have. None other will comply with my wishes. They must be *exhaled* from the *earth*, even the earth of my *heart*, by the *Sun* of righteousness. Thus they must *rise*, that thus they may *fall*. And when they are *thus* risen and when they are *thus* fallen, then shall they be *dried* by the comfortable rayes of that *Sun* of *righteousnesse*, shining in my heart.

heart. My sighes, and my groanes which I dispatch for my sinnes, shall ascend like vapours up to my braine; and by the secret influences of him that enlightens mee, they shall have time allotted them to unite together; and then shall they fall in a dew on mine eyes. Now is the time that I thus should weepe: now is the time I should thus lament: for my sinnes must be purged with my morning teares. My yester-day's follies, my last night's fant'ies, & this morning's thoughts, which saluted my earthly vanities before I bowed to my God, even all advise mee to hye my selfe, and retire speedily into my private closet; there to wash, and rub, and cleanse my soule in the cesterne of my teares; and never leave rinsing, 'till the staines are fetcht out. But, is this the taske of a morning? shall I not be utterly unsapt for the workes of my vocation, when I have swelled mine eyes with the brinie drops? O noe: the aire is cleereft, & brightest, when stormes are blowne over: and content of mind, and quier thoughts will follow upon my mourning. Besides; there's nothing in the world that dryeth sooner then teares; for many times they are flunke in a moment into the dimple of a smile. Nay more: rather then I shall grieve too much, or then my lawfull affaires shall be hindered by my teares; I am sure that the tender hand of my compassionate redeemer will wipe mine eyes.



eyes, These, & these are the *incense* which I must offer unto him. Hee first must smell the sweetenesse of a savour arising from them, before hee'll be so propitious, as to send downe his benediction. Wicked, and profane *Esau* could *sicke the blessing with teares*: and shall not I goe farther in my weeping then hee who for one morsell of meate had sold his birth-right? Yes, I must; I will: for what can I doe this day in hope of a blessing, if I doe not first appease my God, who is angry for my sinnes? The *swallowes* which usually sport in the *aire*, and strive for a kind of superiority in the height of their flying; are yet contented to humble them selves, and draw neere to the earth in their prediction of a storme. My *thoughts*, like the birds, have sported themselves in the airy families of sin, and impietie: but now they shall stoope, and humblie they shall flie; and foretell to mine eyes the storme that's arising. It was the duetie of *Aaron* every morning to burne sweete incense upon the altar of incense: When hee dressed the lampes, hee was to burne incense upon it. What was that incense, but a gumme? And what was that *franke*, that free incense, but the teares of a tree? What is *myrhe*, but an Arabian droppe? What is *frankincense*, but the teares which twice every yeere doe fall from the Arabian; and Sabæan trees? If that gumme be nothing but the teares of the plants, what

Heb. 12  
16.

vers. 17  
vers. 16

Ex. 30.  
7.

what other are our *teares*, then the *gumme* of our selves? Well then; I will be the *Aaron*; mine eyes shall be the *Lampes*, which first I will dresse; mine heart shall be the *Altar*, dedicated wholly to the service of my God. This morning is the time appointed to burne sweete incense on the altar. My *teares* therefore of contrition, the *gumme* which distills from my sorrowfull eyes, shall be the *incense*; my heart the altar; my zeale the fire; and my sighes and groanes shall ascend like the *smoake*, the sweetest perfume, delightfull in the nostrills of my glorious maker. Lord make thou mine offering acceptable to thy selfe through the meritts of thy Sonne: and when thou smellest the savour, then send mee thy blessing. Or if my sighes and teares cannot prevaile, they shall be accompanied with my petitions; and my heart, and eyes, and hands, and tongue shall joyne together in a friendly consent, and so shall they tender my supplication to the Lord of bountie. This was David's custome: unto thee (say's hee) have I cried, o Lord; and in the morning shall my prayer prevent thee. Lord give mee such a sense of my sinnes, now I meditate both on their number, and their punishment; that I may heartily grieve for them: and with my teares likewise let my tongue accord; for I must not onely be chastened every morning with the sacrifice of mine eyes; but I must also with

Ps. 88.

13.

Ps. 73.

14.

G

my

my prayer prevent my God. This therefore I will presently performe with bended knees, and yerning bowells, and an oppressed heart; and praying I will say.

### The Morning Prayer.

Mal. 4.

2.

Ps. 110.

3.

1. King

8. 28.

Ex. 10.

21.

**O** Sunne of righteousness, glorious God, thou who hadst the dew of thy birth from the wombe, from the essence of thy father, before the early morning of the world's creation; have thou respect unto the prayers, and teares of thy servant. O hearken unto the cry, and to the prayer which thy servant prayeth before thee this morning. My finnes (I must needs confesse) are many, and black; and mine ignorance of them is thicker by farre, then the Egyptian darknesse, I feele their weight in the fiercenesse of thy wrath; and the burden of them in the heavinesse of my soule: O whither shall I flye for redresse, and comfort? From thee I cannot goe, and yet to thee I dare not come, because thou art so highly, and so justly displeased. But Lord, since thou art every where, come downe into my heart; and since it is thy property to forgive the penitent; be reconciled unto mee, who mourne by reason of thy displeasure. O be gracious unto mee, in the tender bowells of thy wonted compassion: and ease mee of my finnes,

sinnes, by the sufferances of thy Sonne. Leade mee this day in thy righteousness; leade mee in thy truth, and teach mee; for thou art the God of my salvation: make thy way strait before my face. O thou that makest the out-goings of the morning, and evening to rejoyce; let thine eare be attentive, and thine eyes open, that thou mayst behold my sorrowes for my grievous offences; and hearken to my desires of pardon, and remission. In thy heavenly Ierusalem, O my glorious God, there is noe night at all; nor are the gates thereof shut at all by day. At those gates O Christ, I lye: at the gate of thy mercy I knock, O Iesus. Heare Lord, and have mercy; Lord be thou my helper. Preserve mee from sinne, this ensueing day; and let the light of thy grace shine so cheereely in my heart, that all my thoughts, and words, and actions may be wholly bent to glorifie thy name. It was thy mercy that I was not consumed this night; and, for my sinnes, delivered over to the tormentour, to be punished. Thy compassions faile not: they are new every morning; and great is thy faithfullnesse. O make thou mee to feele thy loving kindnesse this morning more & more, for in thee doe I trust: cause thou mee to know the way wherein I should walke, for I lift up my soule unto thee. Suffer mee not this day either to accompanie, or to imitate the ungodly, whose righteousness in the morning flourisheth, and groweth up: but in the evening

is cut downe, and withered: But make mee to walke, and continue in the path of the just, which is as the shining light, that shineth more and more unto the perfect day. Take mee this day, and all that thou hast blessed mee with, into thy gracious protection. Let not the violent oppresse mee, nor the deceauers delude mee, nor theemie of man-kind ensnare mee, nor the sonne of wickednesse afflict mee: and graunt that whatsoeuer I doe it may prosper. Vnto thee, Lord, doe I committ my way: in thee doe I trust: doe thou bring my desires to passe. Bring forth my righteousnessse as the light, and my iust dealing as the noone day. Make mee fruitfull this day in every good word and worke; that I may draw out my soule to the hungrie, and satisfie the afflicted soule; and performe all the christian duties which thou commandest; that so my light may rise in obscuritie; and my darknesse be as the noone day. Heare mee, O Lord, and graunt these my petitions; and whatsoeuer else shall be necessarie for mee; and that for the worthinesse of him who is the morning starre, even Iesus Christ my onely Lord, and Saviour: in whose name, and words I father call upon thee saying.

Mt. 6.  
9.  
10.  
11.  
12.  
13.

Our father which art in heaven, hallowed be thy name: thy kingdome come: thy will be done in earth, as it is in heaven: give us this day our dayly bread: and forgive us our trespasses, as wee forgive them that trespassse

trespasse against us : and leade us not into temptation ; but deliver us from evill : for thine is the Kingdome , the power , and the glory for ever , and ever. Amen.

The third part  
Of the Soliloquie.

3.

Fitted for one, preparing to goe to dinner.

**V**V Hen Daniel the Prophet was made chiefe of the Presidents, and Princes of the Kingdome of Darius, the rest burning with furie at this his preferment, sought (say's the text) an occasion against him : Dan:6: but none they could find ; for hee was faithfull, 4. neither was there any error, or fault found in him. At length (to magnifie the King above him by whom alone Kings reigne) for the effecting of their purposes, they quarrelled with his religion ; and conceived that their uniuert designs of debasing the President, were noe wayes to be wrought, but by dishonouring his God. But when those envious parasites pretended highly to magnifie the scepter ; they did indeede but labour the satisfaction of their envie. How-soeuer at length it was concluded, and the decree was signed in writing, that, Whosoever

Prov:3.  
15.

Dan:6:  
vers:9.  
vers:7.



should aske a petition of any God, or man,  
 for thirtie dayes, save onely of Darius; hee was  
 to be cast into the denne of Lyons. Daniel knew  
 that the decree was signed: yet hee went into  
 his house; and his windowes being open in his  
 chamber towards Ierusalem hee kneeled upon his  
 knees three times a day; and praised, and gave  
 thanks before his God, as hee did afore time.  
 Here was a worthy resolution; and as religi-  
 ous a performance. Neither the envie of his  
 aduerlaries; nor the displeasure of his Sove-  
 raigne, nor the greedinesse of the Lyons could  
 stoppe his proceedings; or hinder his devo-  
 tions. Oh that there were such a heart in mee  
 too, that I would feare the Lord; and keepe his  
 commandements alway; that it might be well  
 with mee for ever! But, alas, to my shame,  
 and grieve I see, that I can scarce once in a day  
 find in my heart to praise my God: and if  
 twice, or thrice I attempt to sit, and compose  
 my selfe to my holy devotions, I presently  
 repell those righteous motions, as if it were  
 un-necessarie whatsoever is irksome. But why  
 should I not consider how slack I am in my  
 petitions, even by the abundance of things  
 which I truely want? Why should I not  
 pray by precept; or, at least, by precedent? It  
 was David's resolution, Evening and morning  
 and at noone-day will I pray, and cry aloud; &  
 hee shall heare my voyce. And his practise ex-  
 ceedes his promise; for his owne words are,

Seaven

vers: 10

Dent: 5  
29.

Ps: 55.  
17.

seven times a day doe I praise thee, because of  
 thy righteous judgments. Yea, hee goe's a litle  
 further yet, and crye's out, *O how I love thy*  
*law! It is my meditation all the day.* Hee  
 could not choose but meditate on his law all  
 the day long, *on whom hee did wayte all the*  
*day long.* Thus hee meditated; hee meditated  
 a day; a whole day: and yet not one whole  
 day onely: for hee passeth his promise to the  
 All-mighty, saying, *Every day will I blesse*  
*thee; and I will praise thy name for ever, and*  
*ever.* Thus should I doe as David did: I  
 should blesse the Lord, and I should praise  
 the Lord: yea I will blesse him, and I will  
 praise him for all his mercies; and particu-  
 larly for preserving mee to the *middle* of this  
 day. But is *this* time so fitting, & convenient,  
 that *now* especially I should settle to my medi-  
 tations? Yes doubtlesse: at *this* very instant  
 I have more arguments to perswade mee to  
 devotion, then at many other howers, and  
 seasons of the day. *Now* my hungrie appetite  
 putteth mee in mind of the *ravens* which hee  
 feedeth, *when thy call upon him.* *Now* I disco-  
 ver a most ample testimonie of his protecti-  
 on, and providence: for *now* hee satisfieth the  
 emptie soule, and filleth the hungry soule with  
 goodnesse. Longer, mee think's, I cannot  
 stay from my meate; for my empty bellie  
 call's for a repast. Lord, how fraile are wee  
 mortalls; that wee cannot live one day without

the satisfaction of our stomacks: which made  
 our Saviour teach us to pray, *Give us this day*  
*our dayly bread!* Well: God is so good, as to  
 supply all our wants: but how doe's hee supply  
 them? Alasse, the poore inferiour creatures  
 are faine to pay the tribute of their lives for  
 the satisfaction of our hunger. Our plenti-  
 ful tables doe commonly speake blood in  
 every dish, The beastes, and the fowles, and  
 the fishes doe seeme to contend for prece-  
 dencie in their service to our wanton appe-  
 tites. And yet (if I consider of it) what offence  
 that the *Lamb*, or the *Sheepe*, or the *Calf*,  
 or the *Oxe*, or the *Dove*, or the *Salmon*  
 committed, that they loose their lives for the  
 preservation of ours? Those doe obey the  
 commands of their Creatour, even unto  
 death: and by their ready submission to man's  
 desires, observe the law which was first pre-  
 scribed them. But why doe they so; seeing  
 man, by his fall, did loose the prerogative of  
 soveraigntie over the creatures? Hee did so  
 indeede: yet those creatures not willing to  
 insult over their sinfull Lord, especially  
 seeing the charter was renewed afterwards to  
*Noah*, continue their submission to his will,  
 and command. In all this, how can I choose  
 but magnifie my God; & desire him to blesse  
 the creatures unto mee, for the sustenance  
 of my body; that I may onely live to honour  
 him, who is the giver of all? Now againe,  
 above

Mat:6.  
 11.  
 Phil:4.  
 19.  
 Gen:9.  
 1.3.

above other times, should I thinke on my  
 God; and desire him, in mercy, to be gra-  
 cious unto mee: for at *this* time of the day  
 hee would not visit our first, and sinfull pa-  
 rents. It is now about the midle, and *heate* of  
 the day. The Sun is hastening to the highest  
 point in the Meridian; & with beames direct  
 peepe's through the crevices into our private  
 closets: but it was *in the coole* of the day when Gen:3.  
 Adam and Eve did beare the voyce of the Lord 8.  
 God walking in the garden: and presently did  
 hide themselves from the presence of him, amongst  
 the trees of the garden. O, though 'twas in the  
 coole of the day when God was heard, yet was  
 it in the *heate* of his anger: for the sinne of the  
 transgressours provoked him to wrath. But  
 what though in Eden hee was not heard, but  
 in the *coole* of the day? I am sure that hee ap-  
 peared to Abraham in the *heate* of the day, as Gen:  
 hee sate in the tent doore, in the plaines of Mam- 18.1.  
 re. And so hee doeth to mee now too, in-  
 wardly, by his Spirit; if I find his grace work-  
 ing in my soule a desire of his glorie. I  
 will therefore besiech him, *now*, while hee is  
 with mee, to command his loving kindnesse in Ps:42.3  
 this day time to visit mee; that so I may not Ps:12.3  
 justly complaine with David, O my God, I  
 cry in the day time, and thou hearest not: but ra-  
 ther that I may heare a Phinehas saying unto  
 mee, as once hee did to the children of Reuben,  
 Gad, and Manasseh: This day wee perceive, Ios:12.  
 31.

that the Lord is among us. Alasse poore Jacob; how did hee endure the sweate, and the burning of this time of the day? In the day the drought consumed him; and the frost in the night; and his sleepe departed from him. Assuredly in those fourteene yeeres which hee spent in the service of Laban, for his two wives; and in those sixe yeeres which hee served for the flocks, and the cattell; hee could not choose but loose a whole river of sweate, that dropped from his face. Lord, how should every droppe of sweate that falls from my browes, put mee in mind of the fall of Adam, which produced this punishment! Yea, how should my teares too, out-vye my sweate, when I consider the number of my fowle transgressions! They, oh they, have so increased within mee, that they enforce the sweate to fly to my face; and in this heate of the day, to tell mee of a punishment in the flames of the damned. But there was once a day of deliverance of the Israelites from the Egyptian bondage; and Moses commanded the people, saying, Remember this day. And what day of my life hath not beene to mee a day of deliverance? So many diseases, and accidents assaile the body; so many discontents the mind; so many casualties, and chances the estate; yea and (which is worst of all) so many sinnes the soule; that if I should attempt but once to number them, I could not easily determine where

Gen:  
31.40.

Gen:3.  
19.

Ex:13.  
3.

where to beginne. Lord make mee *this day* remember thy deliverances in a gratefull manner; and magnifie thee for thy mercies.

There will bee a day too; a day of death: but when it shall come, God onely knoweth. This (for ought I know) may prove the day. Ould *Isaak* tould his sonne *Eſau*; saying, Behould Gen: now I amould; I know not the day of my death. 27.2.

Neither indeede doe I know mine. What know I to the contrarie, but that anone at the table I may entertaine my death in a diſh, or a cup? Lord make mee allways provided for thee; and then at all times thou art well-come to mee. But how shall I be ſure to have my petition graunted; and that God will afford mee ſuch mercy, as to ſave mee? I reade of a day that was threatned to the Iewes; even when the Chaldæans ſhould become their conquerours. This the Lord fore-tould unto them, when hee ſayd, Blow yee the trumpet in Sion; and ſound an all-arms in my holy mountaine: Let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand. A day of darkneſſe, and of gloo- Joel:1. mineſſe: a day of clowdes, and of thick darkneſſe; as the morning ſpread upon the mountaines. Their death was to approach by the ſword of their enemies; and their miſeries to increaſe by the furie of their tormentours. My death may be neerer haſtening unto mee, then was the deſtruction of the Iewes at the time of verſ.2.



the prophesie : and in what manner it shall come I cannot assure my selfe. God is not confined to time, or meanes, otherwise then hee hath decreed himselfe. *This* very day may happen to be *mine* ; and *another* day may be appointed for *another*. Yea and my day too may prove a day of horreur : for, wicked I am ; and I reade what is spoken by the mouth of

Job: 21. lob : *The wicked is reserved to the day of destruction : they shall be brought forth to the day of*

30.

*wrath. I, poore I, am one of the wicked; and have deserved the greatest, & severest judgments from the hand of the revenger. O if this day should prove so terrible, instead of pampering my body, with delightfull foode, I might cry out with the Prophet, Cursed be the day wherein I was borne : let not the day*

Ier: 20.

14.

*wherein my mother bare mee, be blessed. But I have a better confidence in the mercies of my Redeemer. Yet I cannot hope for mercy from him, if I doe not expresse some mercy to my selfe. The chiefest act of mercy to my selfe, consisteth in a serious afflicting, and tormenting of my selfe for my sinnes which would ruine mee. With my teares I must therefore wash away my sinnes : I must purge them with my teares. I must cure the sinnes of mine eyes with the teares of mine eyes. And yet, since my teares are not free from pollution; even those must be purified, and made effectually by the blood of the Lamb. The*

stomack

stomack is commonly prepared for meate,  
 by the blood of the grape. Therefore before I  
 will goe to my soode, I will prepare my selfe  
 with a glasse of wine: but that wine shall be  
 high, and excellent: it shall be the wine of  
 Angells. It shall have the savour of life in it;  
 it shall have the race of mercy in it; the swee-  
 tenesse of reconciliation; & the beate of grace.  
 This wine shall be my teares: a leane, sower,  
 eager wine, of it selfe: but it shall be sugered  
 by the hand of my Redecmer: it shall be  
 deepe drawne, and well dased with the blood  
 of the innocent. This is such as the Angells  
 delight in. This wine shall prove an excel-  
 lent restorative: it shall be even like blood; yea  
 it shall be blood it selfe, even the blood of  
 my drooping, my wounded, and my delected  
 soule. This will exceede all the Frontiniak,  
 or the Greeke, or the Palerma wines: for the  
 grapes thereof doe not grow upon the  
 smooth, and twisting branches of common  
 vines: but they grow, like the rose, upon  
 a thornie bough; and yeeld whole clusters of  
 joy, and content. This wine hath such an  
 in-bred vertue in it, that it giveth courage to  
 the drinker: and that good effect, I serious-  
 ly hope, it shall worke in mee. For I must  
 fight, though I am but a woman. I must  
 fight, and warre, and combate with mine  
 enemies, with my corruptions. I trust that  
 hee who made the Sun stand still in the mid-  
 Ios: 10.  
 13.

dest of heaven, that it hasted not to goe downe  
 about a whole day, when the five Kings fought  
 against Gibeon; and all this onely at the  
 prayer of Ioshua: even hee will assist mee  
 in this holy warre, that I may destroy the  
 Kings, the greatest, the heads of my sin-  
 nes; make them flye, and hide themselves  
 in a cave, as those enemies of Israel in the  
 cave of Mackelab. And if it so fall out that  
 they take up their cave in the hollownesse of  
 of my heart, (their wonted place to hide  
 themselves,) I will either drowne them up  
 with sorrow; or smother them with my groa-  
 nes; or fire them with my Zeale, Or if none  
 of these will effect my desires, even as Ioshua  
 did to those Kings, so will I to these: I will  
 open the mouth of the cave in my heart, and bring  
 out these Kings, by a true confession: yea, I  
 will sett my feete upon the very necks of them,  
 in a serious contempt: and then will I smite  
 them, and slay them, and hang them up, in a  
 holy revenge; because they would have de-  
 stroy'd my soule, for which my Saviour suf-  
 fered on the crosse. This, o this, is the way  
 to prevaile with my Iesus, to say unto mee,  
 as hee did to Zachens, *This day is salvation*  
*come to this house.* So shall I with comfort, and  
 thanksgiving acknowledg, that *Now is the ac-*  
*cepted time; now is the day of salvation.* Thus I  
 shall not feare what flesh can doe unto mee, no  
 devills, nor the world nor any thing else that  
 seeketh

Luc:19

9.

Pf:56.4

If:49.8

seeketh my destruction. *The Sun shall not* Ps:137.  
*smite mee by day, nor the Moone by night; but* 6.  
*all things shall worke together for good, if I thus* Rom.8  
*love God, and be called according to his purpose.* 28.

And now, mee think's, this storme of  
 teares, hath produced a calme of content, and  
 peace. I am now ready for my dinner. But  
 stay a while. What all for the body? Nothing  
 for the soule? Shall I pamper the flesh, and  
 starve the spirit? This will not be a feast,  
 but a fast: and instead of satisfaction, I shall  
 rise with disturbance. I reade that the Bere- Act:17  
 ans are stiled more noble then those in Thessalo- 11.  
 nica, in that they receaved the word with all rea-  
 dinesse of mind; and searched the Scriptures day by,  
 whether those things were so. More noble?  
 There's a title of honour. O that I might  
 gaine such a Berean nobility, that all mine ho-  
 nour might be in searching the Scriptures; the  
 word of him, who is the fountaine of honour!  
*Every thing is sanctified by the word of God, &* 1.Tim.  
*prayer.* Common civility teacheth mee to pray 4.5.  
 for a blessing on the creatures. But I must  
 yet goe farther; and pray with the heart, as  
 well as the lipps; & then reade with reverence,  
 and receive with meekenesse the ingrafted Iam:1.  
 Word, which is able to save my soule. Grant, 21.  
 blessed God, that my first, and best care may  
 be for the nourishment, and preservation of my  
 soule: and next to that, the sustenance of my  
 body. And to this purpose, let my discourse at  
 my Col:4.  
 6.

my meate be gracious, seasoned with salt; that  
I may know how I ought to answer every man.  
And because thou hast commanded mee to  
use thy creatures for the preservation of my  
body; Lord graunt mee a moderate appetite  
to my meate; and give vertue to the meate,  
that it may be fit for my nourishment. Make  
it good, and wholesome for mee; and mee  
obedient, and serviceable unto thee. Let  
mee eat with moderation, content, and  
thanks giving; allways observing the rule of  
1. Cor. Saint Paul, that whether I eate, or drinke, or  
10.31. whatsoever I doe, I may doe all to the glory of thee  
my God.



THE

## THE SIXTH SUBJECT. 6.

*Tearcs of compassion, in the time of  
prosperitie.*

The Soliloquie treating of,  
The vanitie of earthly riches, and the  
reward of Charitie.

## THE EJACULATION.

vers. 1.

observe

*Give eare to my words, o Lord;  
consider my meditation :*

Psal. 5.

vers. 2.

*Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.*

**T**He Apostle command's us to  
Beare one another's burdens; and so Gal. 6.2  
to fullfill the lawe of Christ. This  
law is Charitie, and friendly af-  
fection; which differeth from the law in the  
former Testament, because that was a law of  
feare, but this of love. This law my Redeem-  
er gave as a cognizance unto his disciples,  
saying, *By this shall all men know that ye are* 10:13.  
my 35.



my disciples; if yee love one another. This hee  
 verſ. 34 prescribed as a rule, when hee ſayd, *A new  
 commandement I give unto you, That yee love  
 one another.* And this hee commended to our  
 imitation, even by the example of *himſelfe*: for  
 Pl: 53.4 what the Prophet fore-tould, and ſayd, *Surely  
 hee hath borne our griefes, and caried our ſorrowes;*  
 even the very ſame his Apoſtle aſſure's  
 1. Pet: 2  
 24. us hee fullfilled, *who his owne ſelfe bare our ſins,  
 in his owne body, on the tree.* This law of  
 love, which wee owe to our brethren, is ex-  
 preſſed chiefly in our *giving, and forgiving.*  
 Rom: 12.15. Wee muſt beare with their *infirmities*, and for-  
 give their offences. Wee muſt *rejoyce with them  
 that rejoyce; and weepe with them that weepe:*  
 verſ. 16 *being of the ſame mind one towards another.* Wee  
 muſt rejoyce both *with them, and for them:*  
 but this joy muſt ariſe from their good, not  
 their hurt. There are ſome (ſay's Solomon)  
 Prov: 2. 14. *who rejoyce to doe evil.* This proceede's not  
 from love, but hatred; for the Apoſtle tell's  
 1. Cor: 13.6. *Charitie rejoyceth not in iniquity, but  
 rejoyceth in the truth.* Our mirth muſt joyne in  
 concord with the joyfull: and our rejoycing  
 muſt be grounded on the good of our neigh-  
 bours. And as wee muſt have joy at their  
 proſperitie; ſo muſt wee likewise accord with  
 them in their ſorrowes: for our very teares may  
 be the ground of comfort unto mourners,  
 when by theſe wee diſcover the truth of our  
 affection; and our readineſſe to ſhare in the  
 burden

burden of their afflictions. Such a disciple as Christ delight's in, wee may certainly believe Saint Paul to have beene: for wee find him rejoycing with the Philipians, when Phil:2. hee saith, *If I be offered upon the sacrifice, and service of your faith, I joy and rejoyce with you all: For the same cause also doe yee joy, and rejoyce with mee.* And againe, wee find him grieving for the Jewes: for hee hath great heavinesse, and continuall sorrow in his heart for them. Vnto the Jewes, hee became as a Jew: to them that were under the law, as under the law: to them that were without law, as without law: to the weake hee became as weake: and hee was made all things to all men. Who was weake, & hee was not weake? Who was offended, and hee burned not? The fire of his compassion gave light to his brethren, in the darknesse of their tribulations; by which hee fullfilled that lawe of our Redeemer. Hee fullfilled it; & why then should not I? I confesse my ignorance, & my many imperfections make mee infinitely unequall to him in desert: yet the same God which inspired him with his Spirit, can (if hee please) enable mee to endeavour the fullfilling of that lawe. But hee was a disciple: and why may not I be ranked in the number? What though I am a woman? So was Tabitha; yet shee was a disciple: and so, I hope, shall I be too. First, then I must strive for this theologicall vertue: for by this I shall be knowne to be

to be a *disciple of Christ*. I swimme in plenty; but doe I remember those that are pinched with *necessity*? In my rich, and curious *dresses*, doe I remember the *naked*? In my variety of *dishes*, doe I thinke upon the *hungry*? In the choyce of my *wines*, doe I consider the *thirstie*? In the enjoyment of my *freedom*, doe I pittie the *prisoners*? I feare that my heart is *too much* delighted with the things I possesse; & *too little* affected with the wants of my brethren. But let mee ever consider that 'tis in the power of my God, as well to make mee a beggar, as *those* that wayte, & petition at my doore: and from my plenty I may be driven to demaund an almes. Hee that gives, can take. I must so demeane my selfe in *prosperity*, as allways remembring that *adversitie* is neere. What therefore I possesse I will not enioy as if I were *mistresse*, but onely *steward* of it. The shivering body of a *naked* beggar, shall have a share and proportion to cover his nakednesse. The *empty* bellie shall have meate to fill it: & the *thirstie* soule shall be satisfied with drinke: the *sick* I will comfort: & the *prisoners* I will visit. In my liberty I will commiserate the *imprisoned*; in my health, the *sick*; in my *drinke*, the *thirstie*; in my meate, the *hungrie*; and in mine *apparell*, the *naked*. Lord, what a world is this wherein I live! Every one lookes on the rising Sun: *Riches* are the *Idolls* almost of every one; and gold, though the

the feigned, yet the admired Deitie. *The rich* Prov.  
 (saith Solomon) *hath many friends*: & I find it 14.20.  
 true. But are those friends indeede, which pre-  
 tend to friendship? Certainly not all: & yet  
 this is my miserie, that while I am rich, I shall  
 hardly distinguish betweene friend, and foe.  
 Most that put on the vizors of friendship, doe  
 but comply with the plenty of my fortunes.  
 They have falsehood vayled under the shape  
 of love; which will never be discovered, but by  
 change of estate. Surely thus to be rich, is but  
 to be miserable. Were my treasures exhausted,  
 I should sitt alone, without society, or pity.  
 The doves delight in the whited houses. So  
 long as I shine in rich aray, the capps, & the  
 knees will doe reverence to my ornaments:  
 but who respect's the meanelly habited? *The* Prov:  
*poore is hated, even of his owne neighbour*: & such 14.20.  
 a one might I have beene: yea & such a one  
 I may be made. Let mee not therfore boast  
 of that, which is neither truely good, nor mine,  
 nor permanent. If I trust in these riches, I leane  
 upon a reede. If I boast of my riches, I for-  
 get their uncertainty. If I am proude of my  
 estate, I disdain the giver. This tempting  
 gold is nothing but earth, upon which the pol-  
 licie of men hath set a vallew. It was gotten  
 with sweate; and 'tis preserved with cares.  
 But why, ô why doe the children of the earth  
 thus magnifie that, which is in their power  
 to scorne? For gold the merchants hazard  
 their

their lives; the ploughmen sweate; the thieves,  
and robbers doe come to shamefull ends:  
yea and most men defile their pretious soules.  
'Tis *that* which imploye's the tongue of the  
pleader; yea and sometimes corrupt's the  
justice of the *Judg*. 'Tis *that* which buyes  
the skill of the Physitian: and rule's, and go-  
verne's the affaires of the world. For *that*  
doe Kingdomes strive; and the whole world  
contend's. But thou glistening, stupid *Idoll*,  
why art thou so honoured? Why so adored?  
'Tis true, thou art the price of whatsoever  
wee desire the world to furnish us with, both  
for necessity, and delight: and *so farre* I may  
suffer thee to lodg in my coffers. But is it in  
thy power to prolong my life; and preserve  
mee *here* beyond my time appointed? Canst  
thou give mee health, or strength? Canst  
thou afford mee peace of mind; and quietnes  
of conscience? Canst thou endowe mee  
with spirituall, and saving *grace*: and purchase  
mee a seate in the heavenly Ierusalem? A-  
lasse poore, simple *dirt*, thou canst doe no-  
thing thats good; nor they whom thou fool'st  
with the covetousnesse of thee. Why then  
doest thou cheate the children of Adam: be-  
tray them to hell by their honouring of thee?  
But stay: Why doe I thus blame this inno-  
cent metall? 'Tis not *this* that offend's. *This*  
would have slept in the silent bowells of our  
mother earth; had not the avarice of men di-  
sturbed

turbed its rest. It is not the gould that  
 tempt's to wickednesse : but 'tis the sleight  
 of the Devill which perswade's men to ho-  
 nour it. Since then I can find noe fault with  
 my coyne, let mee pray that noe fault may be  
 found in my selfe. If I love it, *I sinne* : if I co-  
 vet it, *I sinne* : if I gaine it by meanes not  
 warrented in Scripture, *I sinne* : if I increase  
 it by extortion, or biting usurie, *I sinne* : if I  
 put my trust, or confidence in it, *I sinne* : if I  
 make it the price, and hire of wickednesse,  
*I sinne* : if I vallew my selfe either greater,  
 or better for the possession of it, *I sinne* : if I  
 unjustly deteine it from those who have right  
 to it, *I sinne* : if vainly, and prodigally I wast,  
 and exhaust it, *I sinne* : if I deny it to them  
 that are in destresse, *I sinne*. Lord, how ma-  
 ny sinns depend upon this glittering earth ! I  
 will therefore resolve to looke downe on 'tas  
 on a slave, and never allow it a seate in my  
 heart : and willingly will I impart it to the  
 needy, and indigent. I had rather it had  
 dwelt in the darke vaults, and cavernes of  
 the earth, then ever it should be a meanes to  
 offend my God. But since my revenues are  
 plentiful, what shall I doe with this which  
 I pofesse ? I will resolve by the grace and  
 goodnesse of my God, that so I will keepe  
 it, as if I had it not : I will so use it, as if I  
 used it not : I will so freely give it where ne-  
 cessity requirerh, that it shall plainly appeare  
 I love



- I love it not : and yet I will so preserve it , as if I scorned it not. With *this* I will relieve the poore : I will cloath the naked : I will comfort the distressed : and whatsoever good it may procure for my selfe , or others , I will labour to purchase it , though with the expence of the coyne. I will not , for the love
- Is:3.2.6 of this , *make empty the soule of the hungry ; nor cause the drinke of the thirstie to faile* : for this is the propertie of persons that are vile. I will never so settle my affection upon it , as to suffer it to stoppe mine eares at the cry of the poore :
- Prov: 21.13. lest the time should come when *I my selfe*
- Iob.22.7. should cry , and not be heard. I will not bould my bread from the hungry , as Eliphaz once
- c:24.7. accused Iob. I will not cause the naked to lody without cloathing , that they may have noe covering in the cold : nor will I take away the sheafe from the hungry : for this is the property onely
- c:22.6. of the wicked. I will not take a pledg from my brother for nought ; and strippe the naked of their cloathing. If I lend my money to any that is
- Ex:22.25. poore , I will not be to him as a usurer ; neither will
- Prov: 14.31. I lay usurie upon him. I will not oppresse the poore , lest I reproach my maker : but I will have mercy upon him ; and so honour my God. I will
- c:17.5. not mocke the poore. nor be glad at his calamities ; lest I my selfe goe not unpunished. I will
- Zech:7.10. not oppresse the widow , nor the fatherlesse ; the
- Amos 2.6. stranger , nor the poore. I will not sell the righteous for silver ; or the poore for a paire of shooes ;

nor will I ever sleepe with his pledg. But seeing Deut:  
 that the rich, and the poore meete together; and 24.12.  
 the Lord is the maker of both: Seeing it was Prov:  
 God who humbled Israël; and suffered him to 22.2.  
 hunger; and fed him with Manna: Seeing that Deut:8  
 from God doeth proceede both poverty, and 3.  
 riches: I will therfore magnifie my liberall 1.Sam.  
 giver, in my guifts to the poore. Since hee 2.7.  
 which maketh poore, and maketh rich; which Prov:  
 bringeth low, and lifteth up, hath commanded 25.21.  
 mee, if even my very enemy be hungry, to give  
 him bread to eat; and if hee be thirstie, to give  
 him drinke: Since the Psalmist assure's mee,  
 that they are blessed, which consider the poore; Ps:41.1  
 the Lord will deliver them in the time of trouble:  
 Since King Solomon tell's mee that Hee that Prov:  
 hath pittie on the poore, lendeth unto the Lord; 19.17.  
 and that which hee hath given, hee will pay him  
 againe: Since hee assure's mee that, The rich- c:19.7.  
 teous considereth the cause of the poore; but the  
 wicked regardeth not to know it: Since my  
 Redeemer commandeth, saying, When thou Luc:14  
 makest a feast, call the poore, the maymed, the 13.  
 lame, and the blind; And thou shalt be blessed, vers:44  
 for they cannot recompence thee; for thou shalt be  
 recompenced at the resurrection of the just: Since  
 at the day of his comening in the cloudes, with Matt:  
 greate majestie, and glory, hee shall say unto 24.30.  
 them on his right hand, Come yee blessed of my Matt:  
 father; inherit the Kingdome prepared for you, 25.34.  
 from the foundation of the world: For I was an vers:35  
 H hungred,

170 Teares of compassion

- hungred, and yee gave mee meate; I was thirstie,  
and yee gave mee drinke; I was a stranger, and  
verf:36 yee tooke mee in; Naked, & yee cloathed mee; I  
was sick, and yee visited mee; I was in prison, and  
yee came unto mee: And lastly, since hee hath  
Luc:16 commanded, saying, Make to your selves friends  
9. of the Mammon of unrighteousnesse, that when  
yee faile, they may receive you into ever-lasting  
Deut: habitations: I will resolve therfore, that I will  
15.7. not harden my heart, nor shut mine hand against  
verf:8. my poore brother: but I will open mine hand wide  
unto him; and lend him sufficient for his neede,  
Iob:30. in that which hee wanteth. I will weepe for him  
25. that is in trouble: my soule shall be grieved for the  
c:29. poore. I will be as a father or mother to the  
16. poore; for I will deale my bread to the hungry;  
Is:58.7. and I will bring the poore, that is cast out, to my  
house; and when I see the naked, I will cover  
verf:8. him. I will draw out my soule to the hungry; and  
satisfie the afflicted soule: Then shall my light  
arise in obscuritie; and my darknesse shall be as  
the noone day. I will doe as the inhabitants  
Is:21. of the land of Tema did: I will bring drinke to  
14. him that is thirstie; and with my bread I will  
Eze:18 prevent him that fleeth. I will not oppresse any;  
7. but I will restore to the debtour his pledg. I will  
spoil none by violence; but I will give my bread  
to the hungry, and cover the naked with a gar-  
ment. I will not give forth upon usurie; neither  
verf:8. will I take any increase. I will walke in the  
verf:9. statutes of my God; and will keepe his judgments  
to deale

to deale truly. I will breake off my sinnes by Dan:4.  
 righteousness; and mine iniquities, by shew- 27.  
 ing mercy to the poore. I will never see any Iob:31  
 perish for want of cloathing; or any poore without 19.  
 covering. These ornaments of my body shall  
 putt mee in mind of mine originall corruption,  
 which I receaved from Adam; who, in his  
 integritie, was naked, and was not ashamed: Gen:2.  
 and of mine actuall transgressions, especially of 25.  
 my pride, and excesse in apparell; whereas  
 unto Adam, and to his wife, the Lord God c:3.21.  
 made coates of nothing but skinner, and clothed  
 them. They shall teach mee thankfullnesse  
 to him that sent them; for even thus did hee  
 discover his love to Ierusalem, when hee  
 clothed her with broidered workes, and shod her Eze:16  
 with badger's skinner, and girded her about with 10.  
 fine linnen, and covered her with silke; And vers:11  
 decked her also with ornaments, and put bracelets  
 upon her hands, and a chaine on her neck. They  
 shall teach mee humilitie, when I consider  
 mine owne un-worthinesse; and how short I  
 come of the goodnesse, & righteousnesse of  
 Iohn the Baptist, who notwithstanding had his Mat:3.  
 raiment but of Camells haire & a leathern girdle 4.  
 about his loines; & his meate was but locusts, &  
 wild hony. That plenty, wherewith my table is  
 furnished, shall make mee tremble at the Woe Lu:6.  
 pronounced by my Saviour, saying, Woe unto 25.  
 you that are full; for yee shall hunger. It shall put  
 mee in mind of the charge which Moses

- Deut. 8 gave unto the *Israelites*, saying, *When thou*  
 10. *hast eaten, and art full; then thou shalt blesse the*  
*Lord thy God. I will weepe for the sinnes*  
*which may arise from my riches. I will weepe*  
*for the poore, who want my superfluities. I*  
*will weepe for the distressed, who may be*  
*neerer, and dearer by farre unto God, then*  
*I, the worst of sinners, am: and yet they want,*  
*what I doe surfeit on. I will remember how*
- Luc. 16 *Dives was cloathed in purple, and fine linnen;*  
 19. *and fared sumptuously every day: and yet at*  
*length hee was sentenced to the torments of*  
 vers. 23 *hell. I will consider how, though Lazarus*  
 vers. 21 *would have fed upon the crumbs that fell from*  
*the rich man's table, but was churlishly denyed*  
 vers. 22 *them; yet afterwards hee was caried by the*  
*Angells into Abraham's bosome. I will con-*  
*sider with my selfe, that my gould and silver*  
*are nothing but earth; my jewells but stones;*  
*mine apparell but the labour, and issue of a*  
*worme; mine honour & respect but either the*  
*steame of an unfavourie breath; or the wrying,*  
*and deforming of a Christians body: and yet*  
*this aëry applause, & these congees, and salutes*  
*are grounded onely on this earth & stones.*  
*Were vertue onely the ground of honour,*  
*my credit might be sullied with this dirt, and*  
*trash: for the more I possesse of this earthie*  
*masse, the heavier and duller I grow to acts*  
*of goodnesse. Gold is accounted the most*  
*compactet mettall; &, to beighten the vallew*  
 of

of it, they boyle it in broths, as a *cordiall* for the infirme. Peradventure the All-mighty hath given it vertue to comfort the heart: but then it must be *used*, & not *locked up*. Yet the Physitian's prescription may be grounded on *avarice*; and it may be a pollicie of Satan to increase our idolatrie. Thus doeth every one make it his businesse to court this *Idoll* whereof I am *mistresse*. But am I sure that I am *mistresse* of this admired mettall? Am I not rather a *servant*, and *slave* to it? If it ever hath power to tempt mee to sinne, I have lost my sovereignty to which I pretend. This mettall is *close*, and *compact*; more *heavy* & *ponderous* then any of the rest. O is it not a description of my remorselesse heart? Is not that as *close*, & *compact*: as unwilling to yeeld to the stroke of the hammer; to the cryes, and the teares of the poore, and the miserable? If thus I find my heart in the gold; my next care shall be to make it as *heavy*. I will grieve, and lament for the *hardnesse* of my heart; and since 't is so *droffie*, as to cover the gould. I will earnestly besiech my God to *refine* it. I will humbly request him to put it to the *test*; to put it into a *crucible*; and then so to *draw* it *downe* in the fire of affliction, that it may runne *pure*, and *cleane*; and be apt to yeeld, and commiserate the cause of the helpelesse. Betweene the *steale* and the *load-stone* the sympathie is so prevalent, that they wooe each other, even



at a distance. O that my God would infuse into my heart so much of his grace, that the stone therein might be like the *load-stone*, drawing the poore and the miserable to my doores, who with indigencie and want are hammered, and beaten, and fired like the *steale*. The *red* and *fiery eyes* are cured by the often touch of the *gold*. Whose eyes are more *inflamed* then those of the poore, whose every morsell is the price of a teare? Who is more able to cure those maladies, then wee to whom God hath sent in abundance? For them then I will call, I will sieke, I will send: and the *rednesse* of their eyes shall be cured with my *yellow*, & *resplendent gould*. Those that stedfastly looke on *waterish eyes*, are subject to contract the same infirmitie. Mine are *cleere*, and free from the maladie; but 'tis onely because I looke not on them who are troubled with that *weakenesse*. But I will labour hereafter to looke upon the poore, whose eyes are *swelled* with *petitionarie teares*, and so stedfastly will I fasten mine *eye of compassion* upon their miseries, that I will both lament their sufferances, and releive their wants. The purest *gold* is ever most *plyable*, and apt to *bend* which way wee please. Thus shall mine be ready to *bow*, and *bend*, and *yeeld* to the necessities of my brethren. Thus shall my heart be noe longer the possessor of my *revenues*, but the *cabinet* of *charitie*,  
and

and tender compassion. But when I divert mine eyes from the treasures of my coffers, and fasten them on the glittering rayes of my cabinet Jewells; ô then my heart, which was open, beginn's to close againe: & mee thinks, I repent my promise of distributing my massie summs; since they have power to purchase such dazeling jemms. *Fond woman*, where is thy religion? *Vaine woman*, why art thou so unconstant? These sparkling diamonds are but the offalls of a rock; and by the hand of the artist composed into a forme, which may fitly tell mee the folly of my pride. Suppose that *this*, or *this stone* by nature was placed on the top of the rock: yet when it fell to the ground, 'twas taken up for an idoll. What *stone* can be *harder*, then is this *Adamant*? Yet I find that *flesh* may be *harder* then *this*. My *heart* is a *rock*; yet 'tis not a *Diamond*; for 'tis farre inferiour in the vallew, and price. But admit howsoever that 'twere a *Diamond*: then I might hope that nature or art would force some pieces, or sparkes from the rock. O but I find it will not easily yeeld to part with any: but when the *hammer* doeth come with violence upon it, it forceth it back againe with scorne, and contempt; when the *grace* of my God doeth offer to touch it, 'tis repelled by the hardnesse, and obduracie thereof. What shall I doe to force it to yeeld? Nothing but a

Diamond cut's a Diamond. *This* very Diamond then, which I bould in my hand, shall cutt mee to the heart, for the wickednesse thereof. Or if *that* will not doe: if it will not yeeld without the concurrence of blood; I will besiech my Redeemer for a drop of *his* blood, by vertue whereof my heart may relent. Here's a *Pearle* too, whose orient lustre hath so delighted my heart, that mee thinks in a manner I weare it in mine eye. It was the purchase of my coyne; but from whence at first was it derived to my possession? Nature intending to preserve it from violence, *classed* it up in the shell of a fish; and then sunke it to the bottome of the troubled ocean. But covetous man envying the treasures which were hidden in the seas, ransacked the bottome to find out this *jemme*. Now it is mine: it add's to my treasure; and borroweth the eyes of the gazing spectators, making them wonder and covet this which I possesse. But was it onely sent for the satisfaction of the eye? Let mee a litle more carefully looke upon it; and trie if it offers not something of *piety* to a religious soule. In the colour thereof I discover *heaven*. In the *Easterne parts* from whence are brought the orient pearles, I am put in mind of the *starre* which appeared in the *East* to the wise men; and conducted them to the sight of Christ, whom they worshipped. This *cerulian* jewell so fitly imitating

Mat. 2.  
1. 2.

imitating the colour of the *heavens*, whispers unto mee the earnest desire which I ought to have, of *that* which it resembles. Shall the colour of the *heavens* be kept close in my cabinet, and vallew'd chiefly for it's orient lustre; and shall not the desire of *heaven* be stirred up in my heart; and an earnest longing to reigne there eternally? *This* pearle shall be made to forgett it's vallew, rather then I will prize it above my charitie. Even *these* very jewells shall be sould, and consumed, rather then I will valew my pride above my bountie. They shall be parcelled out in severall summs, and the naked shall weare them in their needefull apparell. Or if *these* pearles being sould, & dispersed to the poore, will not discover enough of my Christian compassion; from mine eyes shall droppe such a plentiful store, that my heart shall be free in it's liberall bountie, and manifest thereby my tender affection. There is a pearle which my Saviour mentions, exceeding, *Mat:13* all the treasures of the earth. For *that* pearle *45.* will I learne to play the marchant; and sell *vers. 46* both *this*, and *all that I have*, for the purchase of *that*. I neede not feare the want of ornaments, if I part from *these* to be partaker of *that*: for *that* pearle is a city; and that city *Reu:21* is great, and holy; even the holy *Ierusalem*; *10.* whose light is like a *Iasper* stone, cleere as *vers. 11* *Chrystall*. The bulding of the wall thereof is of *vers. 13*

- Iasper; the citty pure gold, like unto cleere glasse; the*  
 vers. 19 *foundations of the wall are garnished with all manner of pretious stones; even with a Iasper, a Saphir,*  
 vers. 21 *a Calcedony, an Emerald, a Sardonix, a Sardius, a Chrysolite, a Berill, a Topaz, a Chrysoprasus,*  
 vers. 21 *a Iacinth, and an Amethyst: the twelve gates are twelve pearles; every severall gate a pearle: and the very streete of the citty is pure gold, as it were transparent glasse. O who would not leave this drossie, perishing gold, for that which is so pure, and shall last for ever? Who would not forsake these mock, and triviall jemmies, for those most precious, and unvalluable jewells? Long since did my Saviour tell his disciples,*  
 Mat: 19 *that it is easier for a camel to goe thorow the eye of*  
 24. *a needle, then for the rich to enter into the Kingdome of God. What then shall I doe; who am borne downe from that Kingdome by the weight of my riches; and kept out from the doore by the bundles the greatenesse of the bagges which I would carie? When the*  
 Luc: 18 *ruler professed that hee had kept all the com-*  
 21. *mandements of God from his youth, yet lacked*  
 vers. 22 *hee one thing: Hee was to sell all that hee had, and give to the poore; and then, it was promised; hee should have treasure in heaven, But*  
 vers. 23 *when hee heard this, hee was very sorrowfull, for hee was very rich. For my part I must confesse that I have beene farre more carefull to keepe my treasure, then the commandments of God. Yet if I had done it, even*  
 from

from my youth, as the ruler boasted; howsoever my plenty would informe mee of my want. One thing yet, the ruler wanted; and that one thing still, I stand in neede of: I want the diminishing of this earthly trash: I must sell all that I have and give to the poore. O I feare that this command will bee very sad, and sorrowfull to mee too, because I am very rich. The more I possesse, the more sorrow will arise, when I shall part from my possessions. But thus I must doe, if I expect what I desire. All must goe for the purchase of that pearle. The poore must have baggs to receave my riches; and then my store shall be treasured in heaven. Yet am I not bound so to give to the poore, as thereby to be one of the number of them. Charitie unbounded becometh prodigalitie. Those that are liberall must disperse with *freedom*, but not with *excesse*. Hee that command's mee to releive the poore, command's mee not to give 'till I am poore. If once I be reduced to such a penurie, I shall be quite deprived of the power to be liberall. What therfore is mine I will not *impropriate*, and keepe onely to my selfe: but first having furnished my selfe for *necessitie*, I will preferre the wants of my brethren before my *convenience*, or my *delight*. I will not deny my selfe the use of the creatures in a *lawfull* manner: nor yet will I proudly satisfie my curiositie, & leave



the indigent out of my thoughts. I will labour to make these earthly riches serviceable to the *donour*, even the *God of heaven*: and that I may the better effect my desires, I will humble my selfe on my knees at his foote-stoole, and besiech him to bow downe his eare to my petitions, while I pray unto him, and say.

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### *The Prayer.*

**H** Eavenly father, Lord of plenty; thou who hast created the world by thy power; and continuest thy love, in thy providence, and protection: to thee doe I render thanks for my plenty; and to thee doe I offer the service of my store. What I have

**Pf. 24.1** is thine; for the earth is thine, and all that therein is, the compasse of the world, and they that dwell therein. It is thou onely that givest a

**Deut. 7** blessing to the fruit of the land; to the corne, to the

**23.** wine, and to the oyle; to the increase of the Kine, and of the flocks of the sheepe. It is thou

**c. 28. 8.** onely that commandest thy blessing in the store-houses; and in all that thy servants doe set their hands unto. Lord make mee one of thy faithfull servants; that what thou hast sent mee, may be a testimonie of thy love, and

**2. Tim.** not of thy hatred. Make mee allways mag-

**6. 17.** nifie thee in my time of plenty; and not be  
high.

high-minded, nor trust in these uncertaine riches ;  
 but in thee , the living God , who givest mee  
 richly all things to enjoy. O suffer mee not so  
 to treasure up the deceitfull riches of this sin-  
 full world , as thereby forgetting to be rich Luc. 12  
 towards thee ; but as from thy bounty I receive 21.  
 these temporall blessings , so in thy mercy  
 make mee abound in grace ; that allways having 2. Cor:  
 all sufficiency in all things , I may abound 10 9.8.  
 every good worke , and be enriched in every thing vers. 11  
 to all bountifullnesse ; that through mee it may  
 cause thanksgiving unto thee my Lord, and my  
 God. In this my prosperity give mee humility ;  
 and prepare mee for adversitie , if it shall  
 please thee at any time to send it unto mee.  
 Give mee a sense of the afflictions of many of  
 thy saints, and distressed servants ; & enlarge  
 my heart , that I may be ready, and forward  
 to contribute to their necessities. Make mee  
 shew mercy with cheerefullnesse , and possesse Rom.  
 with thankfullnesse what thou sendest unto 12.8.  
 mee ; that I may neither forget thee in thy  
 members , nor deny thee to be the giver. Let  
 mee never stop mine eares at the cries of the  
 distressed , who begge for reliefe in the  
 name of thy selfe. Thou, ô Christ, who wert 2. Cor:  
 rich , didst for my sake become poore , that so 8.9.  
 through thy poverty thou mightest make mee  
 rich. Lord make mee as willing to bee poore  
 for thy sake ; allways considering that the  
 vanities of earth , are not worthy to be com-

1. Pet. 5. pared to the glory that shall be revealed. O thou,  
 1. to whose eyes even all things are naked, and  
 Heb. 4. open; graunt that I may adorne my selfe in modest  
 13. apparell, with shamefastnesse and sobrietie; not  
 1. Tim. so much with gold, or pearles, or costly aray; as  
 2. 9. with good workes, becoming a professour of godli-  
 ver. 10 nesse. Make mee labour for the ornaments  
 1. Pet. 3. of the hidden man in the heart in that which is  
 4. not corruptible; even the ornament of a meeke, &  
 Luc. 12. quiet spirit, which is in thy sight of greatest price.  
 21. Make mee, O heavenly father, rich in thy  
 2. Cor. selfe; rich unto liberalitie; rich in good workes, &  
 9. 11. in faith. Make mee buy of thee, gold tryed in  
 1. Tim. the fire, that I may be rich; and white raiment  
 6. 18. that I may be cloathed; and that the shame of  
 lam. 2. my nakednesse doe not appeare. Let mee allways  
 5. remember that greate accompt which one day  
 Reu. 3. I must render to thee the Lord of heaven, and  
 18. earth; that so I may serve thee here with my  
 substance; in my body, and my soule, with  
 zeale and devotion: and hereafter be receaved  
 to thine ever-lasting glory, through the me-  
 rits of thy sonne in thy bosome, *Iesus Christ*  
 my onely Lord, and Saviour. Amen.

## THE SEAVENTH SUBJECT. 7.

*Teares in want or in the time of  
adversitie.*

In foure severall Soliloquies,  
treating of,

- 1 { *A decayed estate : or plentie turned  
into povertie.*
- 2 { *Hunger , both corporall , and spiri-  
tuall.*
- 3 { *Thirst , both bodily , and ghostly.*
- 4 { *Nakednesse , both of the out-ward,  
and the in-ward man.*

The first Soliloquie.

Treating of a decayed estate : or Plenty  
turned into povertie.

## THE EJACULATION.

vers. 1. }

*Give care to my words , o  
Lord ; consider my medita-  
tion.*

Psal. 5. }

vers. 2.

*Hearken unto the voice of  
my cry, my king, and my God ;  
for unto thee will I pray.*

VV Hen Mary had powred her precious Mat: 26  
oyntment on the head of my Redeem- 7.  
mer,

verſ. 8. mer, his diſciples were filled with indignation, &  
 verſ. 9. ſaid, To what purpoſe is this waſt? For this  
 oyntment might have bene ſould for much, and  
 verſ. 10 given to the poore. But when Jeſus underſtood it,  
 hee ſaid, why trouble yee the woman? For ſhee  
 verſ. 11 hath wrought a good worke upon mee: For yee  
 have the poore allways with you; but mee yee have  
 not allways. O mee think's the words of my  
 Saviour doe more afflict mee, then the po-  
 vertie which I ſuffer. I thought hee had bene  
 allways converſant with the poore, becauſe hee  
 ſo often commandeth their reliefe. But now  
 hee ſeemeth to leave us in our miſerie, when  
 hee determineth that wee ſhall continue upon  
 earth, but himſelfe reſolveth to leave the earth.  
 But did hee not promiſe in Saint Mathew, &  
 Mat. 28 ſay, *Loe I am with you allway, even unto the end*  
 20. *of the world?* How can his promiſe be full-  
 filled, if wee have him not *allway*? Will hee  
 be at the ſame time both preſent *with us*, and  
 abſent *from us*? Or doeth hee diſdaine our  
 poverty; and for that very reaſon deny us his  
 preſence? Ceafe, ceafe, o my ſoule, theſe  
 doubts, & queſtions, which ſavour too much  
 Rom. 3 of ignorance, or infidelitie. *Let God be true,*  
 4. *and every man a lyer.* What hee ſpake to his  
 diſciples before his ſuffering, hee ſpake of his  
 fleſh: but what hee ſaid when hee was riſen,  
 hee affirmed of his Spirit. True it is, o my  
 Jeſus, that thy bodily preſence I expect not  
 Pl. 144 upon earth: nor may I deſire thee, to bow  
 5. the

the heavens, and come downe from thy glory.  
 It is thy Spirit, ô Christ, which I humbly sue  
 for: even that Comforter, who may strengthen  
 mee, in the depth of my calamities. Never  
 had I more neede of comfort from God, then  
 now, when the goods of the world forsake  
 mee. Now doe I find, that I am hated, even Prov.  
 of mine owne neighbours, but the rich hath many 14.20.  
 friends. I am enforced to use intreaties: but c:18.23  
 the rich answereth mee roughly. Wealth did make c:19.4.  
 many friends: but now I am poore, I am sepe-  
 rated from my neighbours. All my brethren doe vers.7.  
 hate mee: and much more doe my friends goe  
 farre from mee. I pursue them with words: yet  
 they are wanting unto mee. Vaine world, where  
 are thy promises? Deceitfull riches, where is  
 your friendship? I, who so lately was dandled  
 in the lappe of pleasure, and plenty, am now  
 exposed to paines, and penury. So little did  
 I dreame of this tempestuous storme, that  
 (with David) I said in my prosperitie, I shall Psal.30.  
 never be removed; thou Lord, of thy goodnesse, 6.  
 hadst made my hill so strong. But where are  
 now those ensignes of pride; my Rings, and  
 my Jewells? Where are those factours of  
 lasciviousnesse; my favours, and my fashions?  
 Where are those robbers of time, my sports, &  
 my games? Where are those moths, & wormes  
 of plenty; my flattering society, and my  
 discursive companions? Where are those  
 pamperers of the body; my severall dishes, and  
 daintie



daintie cookeries? Where be those golden pictures, that often yeelded mee legs, and the courtesies? Alasse, all's gone: all's flowen. The Sun is hidden, and muffled in a clowde; and by that meanes those atomes, those motes are obscured. Now must I expect noe more honour, or respect. My fingers, and my wrists, and my neck must forget, that ever they were adorned with the treasure of the seas, and the riches of the earth. My back must forget that ever it was dressed in the fashion of strangers. Mine eares must forget, that ever they were delighted with the musick of discourses. My palet must forget that ever it was coy, and nice in the choyce of various meates. My mind must forget, that ever I was honoured with the respect of inferiours: And my purse must forget, that ever it was acquainted with the idoll of the world. O what wonder, and misery happen's in this change! All things are altered, as if I had slept out my time; and onely dreamed of the plétie, which formerly I enjoyed. Mee think's I am but just newly borne. Nay, I am worse: for now I have neither nurse to suckle mee; nor mother to dandle mee. Yet am I still as if I were borne but a day, or two since, although I am growne to bignesse beyond the time: for I am as ignorant of a way to live in the world, as the sucking infant that's nourished at the breast. And now, what shall I doe?

Nor

Nor acquaintance, nor friends, nor kindred, nor any will remember that ever they knew mee: or if they doe, they will be more ready to taunt mee, then afford mee reliefe. Was ever miserie like unto mine? Was ever distressed soule so destitute, so forlorne as I am? Whither shall I goe? To whom shall I complaine? Either my tougue hath forgotten to speake; or my friends to heare. Christianitie seemes to be but the labour of the voyce: for if men did believe what the Scriptures teach, they surely would practise something of Charitie.

Thus I sitt, and sigh, and grieve, and expostulate, and complaine: but yet I forget what I ought to consider of. I am apt to repine at this poverty which I suffer; but I am un-apt to enquire into the cause thereof. Solomon tell's mee that, Slothfullnesse casteth into a deepe sleepe: & an idle soule shall suffer hunger. That hunger I feele; but doe I acknowledg that idlenesse? Doe I confesse that slothfullnesse? If I should examine my hands, what worke they have done; would not their smoothnesse, and whitenesse accuse them of idlenesse? If I should aske mine eyes how vigilant they have beene, in a lawfull employment, would they not drowsily, and bashfully sinke behind the curtaines? Let mee then remember how Solomon telleth mee, that drowsinesse shall cloath one with raggs. And yet, mee think's, this is  
not

Prov.  
19.15.

c. 23. 21

not *all*. There must be some-thing *else* that bring's this affliction. Let mee but consider a litle; and reason with my selfe. It may be I may find out some-thing more, by a diligent search.

I live upon the *earth*. I live in the *world*. *Earth* I *had*: the best of *earth*, in the esteeme of *earth*: I had gold and silver, so much esteemed, and honoured by man. In the *world* I am; & yet now my *coyne* is gone, I am here but a *stranger*. I *did* know many: but in the change of my fortune, I am known of *none*. If I call to the *earth*, which so much I have loved; it will not un-bowell it selfe, to offer mee it's intrails. I cannot tell how, neither, to prick a *veine* of it, to enrich my selfe; as the *delvers* doe, though shee *tremble* at the violence. If I sue to the *world*, I am there neglected: *I am forgotten*, like a dead man out of mind; or like a broken vessel. Whence ariseth this un-kindnesse of the *earth*? Whence proceede's this forgetfullnesse of the *world*? Certainly the *earth*, of it selfe, had not malice enough, to sieke my ruine. Surely the *world*, of it selfe, had not cruelty enough to contrive my un-doeing. Noe, noe: there's some-thing yet, which I have not discovered, that question-lesse hath brought this *poverty* upon mee. I *sigh*; & my sighes goe up-ward; mee think's, toward *heaven*. I looke with a steady, and stedfast eye: but 'tis up-ward I looke;

Pl. 31.  
12.

looke; 'tis chiefly upon heaven. I mourne;  
 and I cry: and my word is chiefly, O Lord,  
 O God. Who is this I name, so often, in my  
 laments? Who is this I mention, so often, in my  
 cries? Is it not the Lord? Is it not God? To  
 heaven goe my sighes: upon heaven looke mine  
 eyes: on the God of heaven doe I call: and  
 yet, though hee's in my sighes, in mine eyes,  
 and in my tongue; I have all this while forgot-  
 ten to entertaine him in my heart. Surely, if  
 hee had hitherto dwell't in my soule, I should  
 either have enjoyed more of the earth, or  
 lesse of my love to it. That which I have left  
 so un-willingly, I have loved too much: and in  
 that love, I have sinned too much: and by  
 that sinne, I have moved him to anger, who  
 hath sent mee this poverty. Yes, yes: 'tis hee,  
 'tis hee that maketh poore, and maketh rich; that  
 bringeth low, and lifeth up. All this while I  
 have lived in such ignorance, that either I  
 knew him not; or, at least, I honoured him  
 not. I lived as if there were noe other God,  
 but onely manmon; noe happinesse, but on  
 earth; noe treasures, but gold; and noe content,  
 but in plenty. If I ever remembred him, it was  
 to his dishonour: if ever I spake of him, it was  
 in prophanenesse. I never doubted of his love, &  
 therefore never prayed for his blessing: or,  
 if I did pray, it was coldly; it was faintly;  
 and rather to satisfie the world, then to  
 discharge my duety; or, in an awfull manner,

1. Sam.  
 2.7.

to have recourse to his *Majesty*. I measured his favours by my *out-ward* possessions : and deemed *them* blessings , which hee sent in wrath : but , I hope , it will prove , that hee hath taken them in *mercy*. Graunt , blessed God , that now I may *know thee* in this my *miserie*, who formerly *forgot thee* in the height of my *plenty* : and that , *knowing thee*, I may *love thee* : and that , *loving thee*, I may *depend on thee* : & that *depending on thee*, I may *serve*, and *honour thee* all the dayes of my life. O now , mee think's , I am *another woman*. I beginne to feelee some warmth at my heart. I find that my God doeth speake to my conscience. Lord send mee *repentance* , that I may be sorrie for my *sinnes* : send mee thy *grace*, that I may have share in thy promises : send mee a lively *faith*, that I may relye upon the merits of my blessed Redeemer : and , howsoever thou disposdest of this body of *flesh*, preserve my *soule* for thy *celestiall kingdome*. O what a suddaine alteration doe I find in my selfe ! My *teares* , that savoured of *murmuring* , and *despaire* ; shall flow abundantly for the *sinnes* I committed. *World* , leawd *world* , thou art a *jugler*, and an impostour. *Earth* , base *earth* , thou art a *coxen*, and a deluder. I, silly, woman, did place my happinesse in your *transitorie courtiesies* ; and thought it the chiefe honour, to become your *minion*. But now I see that you *sayle* your servants,  
and

and mocke your lovers. There's noe constancy, but in *God*. There's noe comfort, or happinesse, but in *Christ*. The more I sieke him, the more I love him: and the more I love him, the more I am beloved of him. Hee will not deceave mee: hee will not leave mee, nor forsake mee. Lord let me be thine; though hungry, though thirstie, though naked I come unto thee. I am sure that, if I serve him, I shall be provided for, by him. Hee can doe it, for hee hath enough. *Hee created* Col. 1. all things; and his they are, by whom they were 16. created. O let him give mee a litle with content; rather then so much as I had, with forgetfullnesse of him. I care not how litle I possesse, so I may enjoy my Lord. The birds doe never thinke of a morrow: and yet their hunger is satisfied every moment. The herbes, & the flowers are insensible of their verdure: and yet they infinitely out-vye King Solomon in his glory. The rivers that steale from the bil- Mat. 6. lowed ocean, and sport awhile in the massie 29. earth, are at length directed to the sea againe. The stone that is digged from the quarries in the earth, to serve for necessity, and ornament of our structures; findeth rest, at last, in a silent heape; where, making a way by it's heavy weight, it steale's back by degrees into the wombe of the earth. In each of these I discover a providence: for hee who first created, doeth still preserve, O let him be mine; and then



Zeph:  
3.12.

then I shall be *his*. O let mee be *his*; & then hee shall be *mine*. If I be *his* child by grace, and adoption; I am sure that hee will be my father, by providence, and protection. Hee it is who sayd that hee would leave in the midst of Ierusalem, an afflicted, and poore people: but, with all, hee promised that they should trust in the name of the Lord. Hee that correcteth mee for mine offences, intendeth my conversion: the fault is in my selfe, if it turne to my ruine. Hee taketh away earth, that hee may give mee heaven: for, both, hee seeth, I cannot graspe at once. Thus hee at once both punisheth mee for mine offences, and provideth for my happinesse. Yet, though hee punisheth, hee doeth it not hastily, nor yet unexpectedly, if I justly consider it. First hee threatneth, before hee scourgeth: and warneth mee to obey, before hee chastiseth. Thus, by his

II. 20. 3 Prophet, hee saith, *Like as my servant Isaiah hath walked naked, and bare foote three yeares, for a signe, and wonder upon Egypt, and upon*

verf. 4. *Ethiopia: So shall the King of Assyria leade away the Egyptians prisoners, and the Ethiopians captives: young, and old; naked, and bare-foote; even with their shame uncovered to the shame of Egypt. Mee hee threatned too, before hee thus visited mee: but mine eares were deafe; I stopped them; and refused to hearken to the voyce of the Lord. Every sicknesse of mine owne, or my friends: every losse of*  
mine

mine owne, or my neighbours, was a menace from the All-mighty. Often did I see his judgments upon others; but I minded them not: as if it nothing concerned mee, what fell not on my selfe. Children of Princes doe seldome feelee the smart of a rodde; but are terrified by the stripes which others receive. Thus the Lord dealt with mee, when hee scourged others: but I pittied not them, nor yet my selfe: just it is therefore that none should now commiserate my case, in the depth of my distresse. Yet when I consider that this my poverty come's from God, mee think's it is a testimonie as much of his love, as of his severitie. I know assuredly that his servant *Iob* did suffer more then my calamitie amount's unto: yet hee repined not at his losses, but glorified his maker. The Lord gave (say's hee) and the Lord hath taken away; blessed be the name of the Lord. Thus if I magnifie him who sendeth this correction; I shall not sinne in my sufferance, nor charge him foolishly. Hee who sayd It is easier for a Camel to goe thorow the eye of a needle, then for a rich man to enter into the Kingdome of God: even the same Lord said to the young man in the Gospel, If thou wilt be perfect, goe and sell that thou hast, and give to the poore; and thou shalt have treasure in heaven; and come, and follow mee. Had I thought of heaven in my seeming prosperitie, I should not so much have

I  
beene

*Iob. i.  
21.*

*vers. 12*

*Mat. 10  
25.*

*Mat: 19  
21.*

beene tormented with this present *losse*. But  
*I*, who before neglected the *poore*, am  
 ranked now in the number of *them*. *I* who  
 expected my *heaven* upon *earth*, have here  
 my *hell*, that *I* may have *heaven* hereafter.  
 Why then should *I* *murmur* at this blessing  
 from *God*; and deeme this a *losse*, which is  
 sent for my *advantage*? Surely if *I* doe but  
 endeavour to vallew the joyes of *eternitie*, *I*  
 shall rejoyce at my deliverance from the pos-  
 sessions of the *world*. Such *hast* did *Zachens*  
 make from the tree, when my *Saviour* did  
 promise to become his guest; and with such  
 contempt of the *world* did hee entertaine my  
 Redeemer, that hee said unto him, Behould  
 Lord, the halfe of my goods *I* give to the *poore*;  
 and if *I* have taken any thing from any man by  
 false accusation, *I* restore him fowre fould. That  
*Sycamore* tree which never before or since had  
 fruite, bare then a publicane ripened for *Chri-*  
*stianitie*. Unwilling should *I* have beene to  
 have performed either of the promises of  
*Zachens*, when *I* enjoyed those vanities, which  
*I* termed *goods*: for *I* ever was as slow to the  
 acts of *charitie*, as to those of *justice*. But  
 what *I* kept from *others*, is now taken from  
*me*: and what *I* was un-willing to restore, is  
 returned to the owner, Shall *I* therefore re-  
 ine at *him*, because hee required his *owne*?  
 Shall *I* murmur at *him*, for that fault which  
 is *mine*? Hee found mee *false*; and would  
 trust

Lu:19.  
 8.

trust mee noe longer. Must this his knowledge redound to his dishonour? Shall I blame him for his discoverie of my false-hood, and negligence; and not rather ingeniously confesse the guilt of my wickednesse? 'Tis I, 'tis I, that am unjust: 'tis hee, 'tis hee that is righteous: and yet though I am unjust, and hee is righteous, my sinnes are punished to my greater advantage. I am now, in this povertie, made liker unto him: for to the Scribe hee said, *The foxes have holes, and the birds of the Mat: 3; aire have nests; but the sonne of man hath not 10. where on to lay his head. House hee had none; yea, and friend hee had none; for even those did crucifie him, whom hee came to redeeme. One of his disciples became a traitour: and when hee came to his owne, his owne receaved 10: 1. 11 him not. When hee was hungrie, instead of figges hee found nothing but leaves; and at Mat: 21 another time hee contented him selfe with 19. a piece of a broyled fish, and an hony-kombe. Luc: 24 When hee was thirstie, hee was offered 42. vinegar to drinke; and never was it knowne 10: 19. that his garment was changed, save when the 29. Jewes put on him the skarlet roabe; and when Mat: 27 they had mocked him, they tooke't from him 28. 31. againe. The disciple is not above his master, nor the c: 10. servant above his Lord. If hee be my master, I 24. shall be contented with my povertie: if hee be my Lord, I shall rejoyce in my losses. Povertie is the livethie which his servants weare: but this*

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- povertie is seated more in spirit, then in purse :  
for *those* hee pronounced truly blessed ; and  
to *them* hee promised *the kingdome of heaven.*
- Mat: 5.  
3. The poore that are wicked, hee double hate's,  
both because they neglect their common  
dueties ; and for contemning that poverty,  
which hee send's for a blessing. Those who  
have least of temporall goods, should most be  
busied about things eternall. The rich have  
some plea for neglecting his service, because  
they are busied in managing their estates :  
but the poore have noe pretence for failing in  
their dueties, to whom God hath afforded  
If: 66.2 nothing for their hinderance. To this man  
will I looke (saith God him selfe) even to him  
that is poore. Yet hee stayeth not here ; but  
farther describeth what poore hee intendeth,  
and saith, Even him that is of a contrite spirit,  
and trembleth at my word. It is onely the poore  
Prov: 19.1. man walking in his integritie, who is better then  
hee that is perverse in his lipps. The prophet  
doeth promise that The meeke shall increase  
If: 29.  
19. their joy in the Lord ; and the poore among men  
shall rejoyce in the holy one of Israel : But this  
promise belongeth onely to the godly. If my  
God will but vouchsafe to sanctifie my pover-  
tie, I shall be richer then those, who have the  
Iam: 2.  
5. world at command : for hee hath chosen the  
poore of this world, rich in faith, and heires of the  
Kingdome which hee hath promised to them that  
love him. If I can be sure of heaven, I shall  
never

never care for the treasures of the earth. Make mee thy child, ô God, by grace; &,, then I shall willingly passe through po-,, vertie, to unspeakeable glory. The world may *scorne* mee; but it shall not *ruine* mee, Povertie is *contemptible*; but it may end in riches. True it is, that now I am fallen into this *decay*, I must expect the *frownes*, and *scorne* of the people. But what of *that*? Earthly honour is but the fondnesse of opinion: and the credit of the world is as *falsely* grounded, as *suddainly* lost. The sporting winds that toss the ships upon the swelling ocean, doe often convert their passe-time into furie; and sinke at once both the *ship*, and the *adventurer*. The idolatrous *Mammonist* that *worship's* his coyne, is sometimes bereft of his speechlesse idoll by the felonious robber. Stormes, or waters, or time and age can cause our proudest structures to fall upon their knees: and when that is gone which purchased our credit, our contempt is as great as once was our honour. The world doe's reverence none but *those*, who are accounted rich. It is just in our times, as it was in the dayes when the Apostle lived. *If there come* Iam:2.  
*into an assembly a man with a gold ring, in* 2.  
*goodly apparell; and there come in also a poore*  
*man, in vile raiment: They have respect to him* vers:3.  
*that weareth the gay cloathing, and say unto him,*  
*Sit thou here, in a good place: And say to the*



other, Stand thou here, or sit under his foote-  
 stoole. But, for this Saint James say's, They  
 are partiall in them selves; and are become judges  
 vers. 4. of euill thoughts. If I derive my honour from  
 the God of honour, I shall never vallew how  
 low the world esteeme's mee. The *Elme*,  
 and the *Asb* are as apt for service, as the  
*Cedar*, and the *Cypresse*. The *coursest* cloath  
 afford's more warmth, then the *tassaties*, and  
*sattaines*. Those bodies that glitter in gold, &  
*tissue*, shall appeare as naked at the greate  
 tribunall, as the poorest beggar. The humble  
 and meeke have more content in the meanest  
 cottage, then the prowde and ambitious in the  
 towring edifices. The *coursest* bread with the  
 blessing of God, can nourish the body as well  
 as the *whitest*, and *purest manchet*. Suppose I  
 should be driven to *begge* my foode; would  
 not that which I *sued* for as well satisfie my  
 hunger, as if it had beene *bought*, and pro-  
 cured by my coyne? If yet I should aske,  
 and be denyed, when the violence of hunger  
 command's mee to petition; howsoeuer I  
 have thus much to quiet my mind, that the  
 more I *pine*, the more neere I draw to the place  
 of *delight*: for when I am out of the world, I  
 shall inherit a kingdome. What difference  
 is there betweene *guift*, and *price*? It alters  
 not the *thing*; but onely varie's the *manner* of  
 our getting the *thing*. If I *beg* for necessaries;  
 they are as apt for use, as *those* that I can buy.  
 Againe;

Againe; I begge but of *those*, to whom they are *lent*. If I *speede* in my suite, my thanks must be *first* directed to *God*, by whose bountie I receave: and *next* unto *man*, for fulfilling his duety. If I am *denyed* what I aske, I must know that the hand of providence is in that *denyall*: for though the *devill* may worke in *him* that refuseth; yet *God* doeth speake to *mee* in the repulse. *Hunger*, and *thirst*, and *cold*, and *nakednesse*, all are but tryalls of my patience, and hasteners of my deliverance. If *creditours* should deprive mee of my beloved *liberty*, I should but be eased from wandering abroad in the wearisome world. The *iron gates* have not strength, and power to shutt out *my God*. Hee spake to *Jeremiah*, and comforted the *Apostles* when they were locked up in the *prisons*. If those people to whom I am indebted, should be so mercilesse as to take away the very bed from under mee, when I have nothing to pay; peradventure I might sleepe as well upon the earth that beares mee, as those that lye on their beds of downe. The Patriarch *Jacob* had but the ground for his couch, and the stones for his pillow, when in his sweetest sleepe hee was promised by God, the land where hee lay. Yet peradventure I may be eased of this miserie too, if I addresse my complaint to the defender of the poore. When the widdow of the prophet cryed to *Elisba*, and sayd, *Thy*

Ier:39.

15.

AA:5.

19.

Prov:

22.27.

Gen:28

11.

veif.13

2. King

4.1.

- vant my husband is dead, and thou knowest that  
 thy servant did feare the Lord; and the creditour is  
 come to take my two sonnes unto him, to be bond-  
 vers. 6. men: even then Elisha multiplied her oyle; and  
 vers. 7. with that shee satisfied her hungrie creditour.  
 Poverty hath beene frequently the object of  
 pittie; yea and sometimes allso the ground of  
 plenty. When Ierusalem was taken by Ne-  
 Ier: 39. buchad-nezzar King of Babylon, Nebuzara-  
 10. dan the Captaine of the guard left the poore of the  
 people, which had nothing in the land of Iudak;  
 and to them hee gave both vine-yards, and fields.  
 God hath ever beene a protectour of the poore  
 that were faithfull; and relieved their indigen-  
 cie, when they trusted in him. It pleased them  
 Rom. 15. 26. of Macedonia, and Achaia (sayth Saint Paul)  
 to make a certaine contribution for the poore saints  
 at Ierusalem. Hee tooke away my riches, that  
 I might depend upon him; and that, finding  
 the uncertainty of earth, I might rely upon  
 heaven. Hee command's mee to take noe  
 Mat: 5. 25. thought for my life, what I shall eat, or what I  
 shall drinke; nor yet for my body, what I shall  
 put on. The life is more then meate; and the  
 vers. 30. body then raiment. Surely if hee cloathe's the  
 grasse of the field, which to day is, and to morrow  
 is cast into the oven; much more am I certaine  
 that hee will cloath his servants. From him  
 Iam: 1. 17. proceedeth every good gift. Hee will either  
 send mee what I desire; or else hee will cause  
 mee not to desire what hee resolve's not to  
 send

send mee. Whatsoever hee giveth, hee intendeth it for his *honour*. If I may honour him by hunger, or thirst, or whatsoever sufferance; *his* is the glory, & *mine* shall be the reward. *Those* are not rich, whom the world so esteemeth. Content is certainly the best riches; and that is onely proper to the godly. *Laodicea* said, *I am rich, and increased with goods,* *and have neede of nothing*: but alas, shee was miserable, and wretched, and poore, and blind, and naked. When the *Israëlites* were to give an offering to the Lord, to make an atonement for their soules, *the rich* were not to give more, nor *the poore* to give lesse then halfe a shekel. If God should require so much at my hands, I should be apt to pleade the want of money: or if I had so much, I feare that I should appeare too unwilling to spare it. But all covetousnesse is a distrust of providence; and either denyeth the power, or questioneth the will of the greates disposer. Hee provided for the poorest *Israëlite*: on him therefore must I depend for reliefe, & comfort. Something hee require's that I should offer unto him. I have nothing of the world's. All that I can offer, is but my selfe; and certainly my selfe shall be best accepted. If I can but present him an honest heart, it matter's not how hungry, or thirstie, or cold, or naked the body is, which containeth that heart. Hee accepteth not the persons of Princes; nor regardeth the rich more then the

*Reu:3.*

*17.*

*Ex:30.*

*15.*

*Iob.34.*

*19.*

I 5

poore:

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poore : for they all are the worke of his hands. The  
 Mar: 12 rich may offer to him of their aboundance : but  
 44. I, of my want, will give him my heart, which  
 is all that I have. Peradventure hee will say  
 verſ. 43 of mee, as hee did once of the widdow, *This*  
*poore woman hath caſt more in, then all they that*  
*have caſt into the treaſurie.* Thus if I ſieke the  
 Lord, I cannot want : for ſo the Prophet tel-  
 Pf: 34. leth mee ; *The young Lyons doe lack, and ſuffer*  
 10. *hunger : but they that ſieke the Lord, ſhall not*  
*want any good thing.* Saint Paul aſſureth mee  
 1. Cor: ſaying, *Whether Paul, or Apollos, or Cephas, or*  
 3. 22. *the world, or life, or death, or things preſent,*  
 verſ. 23 *or things to come ; all are yours, and yee are*  
*Chriſt's, and Chriſt is God's.* And now, what  
 can I feare ? Whereat can I be diſpleaſed ?  
 God is mine, and I am his. For what hee gi-  
 verth mee, I will be thankfull : whatſoever  
 earthly thing hee depriveth mee of, I will be  
 contented. This poverty will not endure for  
 ever. If it continueth while I live, yet it muſt  
 end when I die ; & that bleſſed time draweth  
 neerer and neerer every moment. I am aſ-  
 ſured of a deliverance ; I muſt attend with  
 patience. Afflicted Iob doe's certainly aſ-  
 Iob. 36. ſure mee that, *God delivereth the poore in his af-*  
 15. *ſliction; and openeth their eares in oppreſſion.* The  
 ſame God promiſed to *Tzion*, ſaying, *I will*  
 Pf. 132. *abundantly bleſſe her proviſion : I will ſatiſfie her*  
 15. *poore with bread.* The Psalmiſt reſreſheth mee  
 with unſpeakeable comfort, when hee telleth  
 mee

mee that, *The needy shall not allways be forgotten*: the expectation of the poore shall not perishe for ever. The Lord shall deliver the needy, when hee cryeth: the poore also; and him that hath noe helper. Hee will defend the poore, and fatherlesse: hee will doe justice to the afflicted, and needy. Hee will maintaine the cause of the afflicted; and the right of the poore. Thus am I promised; and thus shall it be performed. It is noe new thing with God to take pittie upon the distressed. The Prophet *Isaiah* saith unto him, *Thou hast beene a strength to the poore; a strength to the needy in his distresse; a refuge from the storme; a shadow from the heate.* This poore man cryed (saith David) and the Lord heard him; and saved him out of all his troubles.

Againe: *Hee raiseth up the poore out of the dust; and lifteth the needy out of the dung-hill.* Therefore I resolve that I will commit my selfe unto him; for hee is the helper of the friendlesse. Hee hath promised that hee will never leave nor forsake them that trust in him. Parents are commonly indulgent to their children: yet because their naturall affection is possible to be quenched, therefore say's the Psalmist, *When my father, and my mother forsake mee; then the Lord, will take mee up.* I will therefore begge, seing now I am poore: I will begge of God, because hee is rich: I will begge of God to keepe mee, to love mee, to blesse mee; that so I may never forsake my dependance on



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him; nor hee his love, and compassion to mee.  
 Earnestly will I besiech him, and confidently  
 Rom:8 will I resolve, that Neither death, nor life,  
 38. nor Angells, nor principalities, nor powers,  
 verſ.39. nor things present; nor things to come, nor height,  
 nor depth, nor any other creature, shall ever be  
 able to separate mee from the love of God, which  
 is in Iesua Christ our Lord.

## The Prayer.

**F**ather of pitties, Lord of comfort, thou  
 1ob.34. that hearest the cries of the afflicted; looke  
 28. downe in mercy on a distressed sinner. Thy  
 Ps:32.4 hand, O God, is heavy upon mee: for thou hast  
 taken from mee what I called mine, by rea-  
 son that I did not acknowledg it thine. O Lord  
 thou knowest my bleeding heart, my sorrow-  
 full eyes, and my mournfull teares. Thou  
 seest how poore I am; and what miseries I suf-  
 fer. I am a scorne to my neighbours; and a deri-  
 Ps:44. sion to them that are round about mee. My life  
 13. is become a burden unto mee, because thou  
 hast deprived mee of the comforts thereof.  
 Ps:38. My lovers, and mine acquaintance stand  
 11. looking upon my miserie; and my kinsmen  
 stand a farre off; Lord, if it be thy pleasure  
 thus to humble mee with poverty; let it be thy  
 goodnesse to give mee patience to endure it.  
 The pride of my heart, and my forgetfullnesse  
 of

of thee in the time of plenty, did cry aloud  
 for thy severest punishments. Now, *ô now*,  
 I feele thy just displeasure; and I groane un-  
 der the burden, and weight thereof. Yet  
 thou Lord, canst ease mee; thou canst restore  
 mee. *Heare, Lord, and have mercy: Lord, Ps:30.*  
*be thou my helper.* Suffer mee noe more to  
 rely upon the arme of flesh; or to put my trust *1.Tim:*  
*in un-certaine riches:* but make mee for ever *6.17.*  
 depend upon thy bounty. Forgive mee, *ô*  
 father, the sinnes which I committed, when  
 I lived in prosperitie: for I am sensible that *Ps:30.7*  
 they are a cause, why at this time *thou hidest*  
*thy face from mee; and causest mee to be trou-*  
*bled.* O give mee a sight, and sense of the  
 greatpesse of them; and true contrition, and  
 sorrow for *them*; that so, though the world  
 forsake mee, yet I may find favour, and  
 mercy in thy sight. Without thy assistance,  
*this sore burden is too heavy for mee to beare.* Lord *Ps:38.4*  
 either remove it from mee, or make it easier  
 for mee. Lend mee thy gracious, and help-  
 ing hand; that as I am scourged with thy *Ps:23.4*  
 rod, so I may leane upon thy staffe. Let mee  
 never despaire of thy comfortable reliefe:  
 but in all my miseries be *thou* my refuge. Be  
 pleased to endue mee with patience from  
 above; that I may give noe advantage to the  
 tempter, in my sufferings. Open the eyes,  
 and the charitable hands of those that should  
 see, and know mine aduersitie: and so enlar-

ge their hearts, that they may administer comfort, and reliefe to mee, in the midst of my necessities. O thou that feedest even the young Ravens, which call upon thee; thou that didst blesse the pulse to thy servant Daniel; be pleased to fill my hungry soule with the blessings of thy bounty. Graunt that whatsoever I suffer in my body, my soule may thereby draw neerer unto thee. In the miserie of hunger, doe thou satisfie mee with thy grace: in my scorching thirst, doe thou cause mee with joy to draw water out of the wells of salvation: in the pinching cold, doe thou warme my devotion: and in my poorest, and meanest habit, doe thou cloath my soule with the righteousness of my Redeemer. O suffer mee not to offend thee in my greatest want: but make mee relie, and depend upon thee. Teach mee, by this chastisement, the vanity of the world; and weane mee from the fond delights thereof. It is thy blessing onely that maketh rich; and thou addest noe sorrow with it: send mee that blessing to ease mee of my sorrowes. It is thy promise that if first I sieke thy Kingdome: & the righteousness thereof; then all other things shall be added unto mee. Make mee thus to sieke what thou commandest; and then give unto mee that which thou promistest. All things, in their order, doe service unto thee: Lord make them, in some measure, serviceable unto mee, that I may  
the

the better be enabled to be serviceable unto  
 thee. O thou, my *Iesus*, who didst *hunger*, Mat. 4.  
 and *thirst*, looke mercifully upon thy servant 2.  
 in this state of miserie : and so carie mee 10. 19.  
 through the stormes of this troublesome life; 28.  
 that, in the end, I may arive at the faire  
 haven of eternall peace, and rest; through  
 thine owne meritis, and passion, ô *Iesus*  
*Christ*, my Lord, and onely Saviour. Amen.



THE

## 2. THE SECOND SOLILOQUIE.

*Treating of hunger, both corporall,  
and spirituall.*

## THE EJACULATION.

vers. 1.

*Give eare to my words, o Lord;  
consider my meditation :*

Psal. 5.

vers. 2.

*Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.*

Lam. 4.  
9.

When Sion bewayled her pittysfull  
estate, shee cryed out in her mi-  
serie, and said, *They that be slaine  
with the sword, are better then they  
that are slaine with hunger: for these pine onely,  
stricken thorow for want of the fruits of the field.*  
Surely this affliction was most dreadfull in  
the sufferance; which soundeth so heavily in  
the sad complaint. *Hunger hath beene allways  
acknowledged violent; evē of force to breake  
thorow walls of stone. The cry for bread,  
bread, bread, strike's such compassion in the  
eares of the auditors, that the hardest heart  
would melt at the voyce. Hee that taught us  
to*

I E. to pray for *our daily bread*, knew the necessi- Mat. 6.  
 tie of our *daily foode*. But *I*, poore *I*, doe 11.  
 begge, and pray, and cry for bread, for *daily*  
*bread*; and yet I find neither supply, nor  
 hope. Had I the imployment, & righteous-  
 nesse of *Moses*, I might fall downe before the Deut: 9  
 Lord for *fortie dayes* and *fortie nights*, as hee 18.  
 did; and in all that time, neither eate bread,  
 nor drinke water: Yea, and if once would not  
 serve the turne, I could returne againe to my  
 former abstinence. Had I authoritie from  
 heaven, as *Elijah* had, I could eate, and drinke, 1. King  
 and goe in the strength of that meate *fortie dayes*, 19. 8.  
 and *fortie nights* too. Could I encounter the  
 tempter, as once my *Saviour* did in the wil-  
 dernesse, I might likewise fast both *fortie* Mat: 4.  
*dayes*, and *fortie nights*. But miracles are 2.  
 ceased: I cannot therefore hope for so long  
 an abstinence; nor know I where to satisfie  
 my hunger. I *daily* want, that I may *daily*  
 pray: and in this want I feelee a necessitie of  
 depending on my God. O what shall I doe?  
 Where shall I sieke? To whom shall I  
 complaine? My spirits are fainting: my  
 heart is even ready to dye within mee: and 1. Sam:  
 my feeble knees are un-able to beare the 25. 37.  
 weight of my body. I am ready to perish  
 for want of foode; and yet mee think's, I am  
 somewhat *un-willing* to disclose my wants,  
 or else I am *afraid* my suite will be denied.  
 When *David* pursued the *Amalekites*, after  
 the



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1. Sam. the spoyling of Ziklag, his souldiers found an  
 30. 11. Egyptian in the field, and brought him to David;  
 and gave him bread, and hee did eate; and they  
 verſ: 12 made him drinke water: And they gave him a  
 piete of a cake of figges, and two clusters of raisins;  
 and when hee had eaten, his spirit came againe to  
 him; for hee had eaten noe bread, nor drunke any  
 water three dayes, and three nights. As that  
 Eunuch was, so, mee think's, am I. I am  
 feeble, and faint, and my spirit is gone: I  
 know not what to doe for something to re-  
 fresh mee. O, had I but such bread, and such  
 drinke, how thankfully should I take, what  
 diuerſe doe ſcorne! Labour I would, to pro-  
 cure my sustenance; but I cannot worke,  
 because I have not to eate. Walke I would,  
 industriously in my calling; but the staffe of  
 bread is taken from mee and without a staffe I  
 cannot walke. My wants I know, and com-  
 plaine of them: but where shall I find a cha-  
 ritable person, who will satisfie my appetite?  
 But, why doe I make these sad laments; and  
 condole my poverty, as if noe people ever  
 had suffered the like? In former times whole  
 nations, and countries have beene pined with  
 such miserie, as now I endure. Famine is a pu-  
 nishment which cometh from God; & doeth  
 not allways derive it's cause from things that  
 are naturall. At the siege of Ierusalem, on  
 the ninth day of the fourth moneth, the famine  
 so prevayled within the citty, that there was noe  
 bread

Eze: 4.  
 16,

2. King  
 25. 3.

bread for the people of the land. My Priests (say's Lam:1.  
 thee in her greate complaint) and mine El- 19.  
 ders gave up the ghost in the citty; while they  
 sought their meate, to relieve their soules. Seve-  
 rall famines have beene often threatned; &  
 as severely, many times, have beene brought  
 to passe. Among other curses wherewith the  
 Israëlites were menaced, upon their disobe-  
 dience, this was not the least of them, which  
 was tould them by the mouth of Moses, when  
 hee said Thou shalt eat the fruit of thine owne Deu:28  
 body, the flesh of thy sonnes, and of thy daughters, 53.  
 which the Lord thy God hath given thee, in the  
 siege; and in the straitnesse where with thine ene-  
 mies shall distresse thee. And againe the Lord  
 himselife did speake unto them, and say, If  
 yee will not hearken unto mee, but walke contrarie Lev:26  
 unto mee, Then I will walke allso contrarie unto 27.  
 you in furie; and I, even I will chastise you seaven vers.28  
 times for your sinnes: And yee shall eat the flesh vers.29  
 of your sonnes; and the flesh of your daughters  
 shall yee eat. This was threatned, and this  
 was inflicted; the sad storie whereof is obvi-  
 ous to every willing eye, according as it is re-  
 corded in sacred Writt. A greate famine there 2.King  
 was in Samaria; and behould they besieged it, 6.25.  
 untill an Asse's head was sould for fourescore  
 pices of silver; and a fourth part of a Kabbe of  
 dove's dung for five pices of silver: And as the vers:26  
 King of Israel was passing by, upon the wall,  
 there cryed a woman unto him, saying, Helpe  
 my

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vers. 27 my Lord, ô King: And hee said, If the Lord  
doe not helpe thee; whence shall I helpe thee?  
Out of the barne floore; or out of the wine-presse?  
vers. 28 And the King said unto her, what ayleth thee?  
And shee answered, This woman said unto mee,  
Give thy sonne, that wee may eat him to day;  
vers. 29 and wee will eat my sonne to morrow: So wee  
boyled my sonne, and did eat him. And I  
said unto her, on the next day, Give thy sonne,  
that wee may eat him: & shee hath hidden him.  
O what a famine was this, which instructed  
nature to become unnaturall! The lives of  
the mothers were preserved onely by the  
deaths of their issue. The children, in recom-  
pence for the milke they had sucked, were en-  
forced to pay the tribute of their blood. Those  
bellies which harboured the children un-  
borne, were made the tombes of the murder-  
ed children. They which were a burden  
once to the parent, were now the nourishers.  
The famine did make the innocent guilty: &  
to prevent the hands of crueller executioners,  
the mothers did friendly betray them to their  
murder. They expresse their love, in pre-  
serving them from starving: and so at once  
were mercifull to the babes, in borrowing  
their lives; and carefull for themselves, to  
prevent their destruction. Lord, what a hor-  
rid act was this, when the child which was  
tenderly beloved of the parents, was gree-  
dily chewed in the teeth of the mother! Our  
off-

off-spring are bound by the commandement of God, to render us honour; but yet not *thus* to dye for our lives: yet these *innocents* were obedient before they knew it; and became the preservers of them that had nourished them. In the place where first they received *life* they preserved *life* by the *deaths* of themselves. Thus did their mothers most truly *set them at their hearts*: but more in affection to themselves, then their issue. The children dyed, that they might not dye: they were murdered, that they might not be starved. They were dandled to their destruction, by the hands of their parents; and yet the act did appeare rather *care* then *cruelty*. The hands of the pittifull women (saith Lam:4. the Prophet) have sodden their owne children: <sup>10.</sup> they were their meate in the destruction of the daughter of my people. Yet their flesh was not sensible of the fiercnesse of the fire: nor did they feelee the teeth of their greedie parents. The bellies of the unnaturall became their graves: and yet if there the dead had received their rest, then their inhumanitie might have seemed to be pitie. Those who once required the assistance of a *mid-wife*, were a second time delivered of their deceased burdens. But, was there noe Prophet among them left to intreate? Was there none to intercede to the All-mighty for them? Shall c:2.20. the women eat their fruit; and children of a spanne

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spanne long? The head of an *asse* was the  
ransome of a *child*: and the *dung* of the doves  
a reprice of the *infants*. But when the heads  
of the *beasts* had beene deuoured by the peo-  
ple; the very *women* themselves were trans-  
formed in to *beasts*: Yea, that cruelty which  
the *beastes* would have stood amazed at; the  
greedie starvelings blushed not to practise.  
O, mee think's; the remembrance of the  
*doves* should have heightened their affection;  
and not the *dung* of the *doves* have ushered in  
their *murders*. This was a *famine* wick I trem-  
ble to remember: and it grieveth mee to  
thinke that my *sex* was so cowardly. Had  
the *ould* and the *young* expired together,  
I should have thought the *women* indulgent  
mothers. This *famine* was worse then that  
which *Rabshakeh* threatned to *Ierusalem*:  
for hee menaced but the feeding on the *dung*  
of themselves; but here was served in the  
very *fruit* of their loynes. Yet that other was  
terrible too, even in the threat; when rai-  
ling *Rabshakeh* said unto *Eliakim*, *Shebna*,  
a King: and *Ioah*, *Hath my master sent mee to thy ma-*  
ster, and to thee, to speake these words? *Hath*  
*hee not sent mee to the men that sit on the wall,*  
*that they may eate their owne dung, and drinke*  
*their owne pisse?* These, these were *famines*  
which are more dreadfull in their relation;  
then mine is in the sufferance: yet seeing they  
were universall, they were the easier to be  
borne.

borne. Misericordie hath some comfort, if it be not singular. The sufferance is easier, when once it growes generall. If the whole world were reduced to the same distresse as now I suffer, I should ease my complaint by the sufferance of others. But is not this an argument of uncharitable wickednesse, when I grieve not so much at my particular durance, as I repine because the penurie is not universal? While others have, I may hope for reliefe: but if the famine were generall, I could not expect it. This is the wickednesse of most which sulser, that they vallew their miseries more by comparison then justice; and deeme themselves the more unhappy, because every one else is not so low as they. I must therefore take heede that I neither offend in my sufferance, nor repine because I am singular. If I take this hunger as a chastisement from God, I may hope to be relieved in his owne good time. Let mee enquire into the cause of this my visitation; and so I may be instructed how to demean my selfe. In the depth of this affliction I cannot choose but behould an angrie Lord. Hee, o hee is offended, who said in the Psalmes, Every beast of the forrest is mine; and the cattell upō a thousand hills. I know all the fowles of the mountaines; and the wild beastes of the field are mine. The world is mine, and the fullnesse thereof. Hee hath enough, I see, to give; though hee

Pf: 50.

10.

vers: 11

vers: 12



hee deſerveth mee not worthie enough to receive. I am afraid that I formerly thanked him not for what *I had*; and therefore now hee decreeth that I ſhall wiſh to have. It hath beene commonly his cuſtome thus to puniſh thoſe that offended. To diſobedient *Iſrael* hee threatned this, and alſo the ſword, by the mouth of Moſes, ſaying, *Thou ſhalt ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſſe, & in want of all things.* Again, of impenitent *Iſrael* hee ſaith by his Prophet, *Hee ſhall ſnatch on the right hand, and be hungrie; and hee ſhall eate on the left hand, and they ſhall not be ſatiſfied: they ſhall eate every man the fleſh of his owne armes.* Touching *Ieruſalem* hee ſaid by his Prophet Ezekiel, *Thy meate which thou ſhalt eate, ſhall be by weight; twentie ſhekels a day: from time to time ſhalt thou eate it. Thou ſhalt drinke alſo water by meaſure; the ſixth part of an Hin from time to time ſhalt thou drinke. And thou ſhalt eate it as barley cakes; and thou ſhalt bake it with dung that cometh out of man, in their ſight. And the Lord ſaid unto him, Even thus ſhall the children of *Iſrael* eate their defiled bread among the Gentiles, whither I will drive them. Among other curſes which *Iſrael* ſhould endure for rebellion, and diſobedience, the fore-runner of famine was not the leaſt. Thou ſhalt plant vine yards, and dreſſe them; but ſhalt neither*

Deut.  
28.43:

II.9.20

Eze:4.  
10.

verſ.11

verſ.12

verſ.13

Deut:  
28.39.

neither drinke of the wine, nor gather of the grapes; for the wormes shall eat them. Among other punishments sent upon idolaters, the Prophet terrifieth them with this above all: *When they shall be hungrie, they shall frett themselves, and curse their King, and their God, and looke up-wards.* Here was almost all the miserie that man could suffer, & the wickednesse that hee could act, in this present world. *Hunger* was sent as a punishment for idolatry, and rebellion, blasphemie, and impenitency were the effects of the punishment. *Hunger* produceth rebellion; they curse their King: rebellion blasphemie; they curse their God: and blasphemie both impudence, and impenitencie; they looke up-wards, towards heaven, as if they were not ashamed. The curse which should happen to the enemies of Sion was accounted greate, because they should be resembled to people that are hungrie: *As* c: 8. 21.  
*when a hungrie man dreameth, and behould hee eateth; but hee awaketh, and his soule is empty: or, as when a thirstie man dreameth, and behold hee drinketh; but hee awaketh, and behould hee is faint, and his soule hath appetite: So shall the multitude of the nations bee, that fight against mount Sion.* But what is the cause why the anger of the most high is commonly discovered in the curse of famine? What moveth the Lord to punish his creatures with this pining destruction? Whence ariseth his  
K wrath,

hee deemeth mee not worthie enough to receive. I am afraid that I formerly thanked him not for what *I had*; and therefore now hee decreeth that I shall *wish to have*. It hath beene commonly his custome thus to punish those that offended. To disobedient Israel hee threatned this, and also the sword, by the mouth of Moses, saying, *Thou shalt serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakednesse, & in want of all things.* Again, of impenitent Israel hee saith by his Prophet, *Hee shall snatch on the right hand, and be hungrie; and hee shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his owne armes.* Touching Jerusalem hee said by his Prophet Ezekiel, *Thy meate which thou shalt eat, shall be by weight; twentie shekels a day: from time to time shalt thou eat it. Thou shalt drinke also water by measure; the sixth part of an Hin from time to time shalt thou drinke. And thou shalt eat it as barley cakes; and thou shalt bake it with dung that cometh out of man, in their sight.* And the Lord said unto him, *Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Among other curses which Israel should endure for rebellion, and disobedience, the fore-runner of famine was not the least.* Thou shalt plant vine yards, and dresse them; but shalt neither

Deut.  
28.48:

Is. 9. 20

Eze: 4.  
10.

vers. 11

vers. 12

vers. 13

Deut:

28. 39.

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K                      wrath,

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wrath, that his vengeance is so terrible? Alasse, alasse, I neede not wonder that his furie is so fierce, if I doe but remember how justly hee punisheth. Hee smiteth not, before wee offend: hee punisheth not, before wee transgresse. When our sinnes are so impudent, as to provoke his displeasure, how can hee choose but awake, as one out of sleepe; & like a mighty man that shouteth by reason of wine? For iniquitie onely doeth hee visit: hee visiteth our offences with the rodde; and our sinne with scourges. For this did hee give Israel rael cleanness of teeth, in all their citties; and want of bread in all their places: yet they returned not unto the Lord. For Saul, and for his bloodie issue, because hee slew the Gibeonites, therefore there was a famine in the dayes of David three yeeres, yeere after yeere: and it ceased by the execution of seaven of Saul's sonnes. Therefore (saith God) my people are gone into captivitie, because they have noe knowledg: and their honourable men are famished; and their multitude dyled up with thirst. This is the punishment for sinne: and yet, upon repentance, the Lord is as willing to remove it from us, as, when wee offended, hee was just in sending it. His promises were gracious to the Gentiles, which should be fullfilled by Christ, as his Prophet relateth them. They shall not hunger, nor thirst; neither shall the heate, nor Sun finite them: for hee that

hath

*hath mercy on them shall leade them; even by the springs of water hee shall guide them. Yet, let mee not too much forget my selfe. Though this famine be one of the weapons with which the Lord doeth commonly fight, and wound his enemies; I must not therefore conclude that they all are forsaken, and hated, who endure this affliction. I must not conclude that, Because with this hee punisheth his enemies, therefore with this hee correcteth not his saints. This were but to frame an argument, to urge mee to despaire: and to judge my selfe with greater severitie, then the Lord himselfe, I hope, will judg mee. Every scourge which hee taketh in his hand, may be for chastisement to the godly, as well as a judgment to the wicked. Though this must bring mee to a sight of my sinnes; yet it may not enforce mee to a distrust of his mercies. Though sometimes the godly dye under an affliction: yet they know that they shall live by the merits of Christ. Wee have noe more freedom from punishments here, then the worst of reprobates. Yea, our portion is greater and bitterer here then theirs: but wee are chastened, I. Cor. of the Lord, that wee might not be condemned 11.32. with the world. There is a greate deale of difference betweene corrections, & judgments. The beloved child may be wounded as deepe, yea deeper then an enemy: but the deeper his wound, the surer is his cure, To*



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the godly they are afflictions; to the reprobate torments: to the godly chastisements; upon the reprobate revenge. At the famine in  
1. King 18.5. Samaria, good Obadiah went into the land, unto all fountaines of water, and unto all brookes, to sieke for grasse, that hee might save the horses, and mules alive. When the Prophet Jeremiah  
Jer:38. was cast into the dungeon, hee was like to dy  
9. for hunger in the place; for there was noe bread in  
1. Cor. 4.11. the citty. The holy Apostles did both hunger, and thirst, and were naked, and buffeted; and had noe certaine dwelling place. They were  
2. Cor. 11.27. in wearinesse, and painefullnesse; in watchings often; in hunger, and thirst; in fastings often;  
Act:10.9. in cold, and nakednesse. When Saint Peter  
ver:10 appeared to him while hee was hungry. Saint  
Phil.4.12. Paul professed that hee had learned both how to be abased, and how to abound. Every where, & in all things hee was instructed, both to be full, and to be hungrie: both to abound, and to suffer  
Gen.12.10. neede. When a famine was in the land where Abraham dwelt, hee was enforced to goe downe into Egypt, to sojourn there: for the famine was grievous in the land. Many saints, and servants of God have drunke very deepe of this cup of affliction. Why should I then, be too much dejected; and complaine so of want, as if God had forgotten mee? How know I to the contrarie, but it may be his pleasure, even by this affliction, to bring  
mee

mee to *humilitie*, and so unto *glory*? It is  
 my part to *thanke* him for his *visitation*; and  
 not to *repine* at his *correction*. *Plenty* is com-  
 monly the ground of *forgetfullnesse*. I should  
 never have knowne the benefit of *fullnesse*;  
 if I had not learned it by an *empty bellie*. I  
 will therfore begge of him a *blesing* to this  
*croffe*; that the more I want of *out-ward bles-*  
*sings*, the more eagerly I may sieke for *in-*  
*ward content*. I will resolve, with the Pro-  
 phet, that, *Although the fig-tree shall not* Hab. 3.  
*blossome*; neither fruit be in the *vines*: though 17.  
*the labour of the Olive shall faile*, and the *fields*  
*shall yeeld mee noe meate*: though the *flocks* shall  
*be cutt off from the foald*, & there shall be noe heard  
*in the stalls*: Yet I will rejoyce in the Lord; I will  
 joy in the God of my *salvation*. Neither tribu- Rom. 8.  
 tion, nor distresse, nor persecution cutt, nor famine, 35.  
 nor nakednesse, nor sword shall ever seperate mee  
 from the love of *Christ*. I know that hee which  
 can send provisions without content; can like-  
 wise feede mee, when I least expect it. Yee Hag. 1.  
 have sowed much (saith the Prophet) and bring 6.  
 in litle: yee eate, but yee have not enough: yee  
 drinke, but yee are not filled with drinke: yee cloath  
 you, but there is none warme: and hee that earneth  
 wages: earneth wages, to putt in a bagge with ho-  
 les. The curse is as greate, to eate without sa-  
 tisfaction; as to want what wee desire. I know  
 that God oftentimes hath sent a *famine*, that  
 so his people might the more depend upon  
 him,

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him. So hath his goodnesse many times appeared, when men had least expectation of supplies. True it is, that, when the famine was fore in the land of Canaan, the Sonnes of Israel bought corne in Egypt. Men have ever vallew-  
 ed their bellies above their estates. In the  
 Gen:42  
 5. Egyptian famine Ioseph bought all the land of  
 c:47.20 Egypt for Pharaoh the King: for the Egyp-  
 tians sould every man his field, because the fa-  
 mine prevailed over them: so the land became  
 Pharaoh's. When Esau was faint, coming  
 out of the field, and Iacob refused him a  
 messe of pottage, under the price of his birth-  
 right; hee said, Behold I am at the point to  
 die, and what profit shall this birth-right doe  
 e:25.  
 32.  
 ver:33 to mee? So hee sould his birth-right unto  
 Iacob. The Prophet lamenting the people  
 Lam:1.  
 11. of Ierusalem, say's, All her people sigh; they  
 seeke bread: they have given their pleasant things  
 for meate, to relieve the soule. All these have  
 beene furnished by ordinarie meanes: but I  
 allso reade that God hath provided, when  
 men could least expect, or helpe. When the  
 I. King  
 17. 10. widdow of Zarephath had nothing left but a poore  
 ver:12 handfull of meale in a barrell, and a litle oyle in  
 a cruse; and went out to gather two sticks, that  
 shee might goe in, and dresse it for her, and her  
 sonne, that they might eate it, and dye: even  
 then shee receaved comfort from the Prophet  
 ver:16 Elijah: for her barrell of meale wasted not; neither  
 did the cruse of oyle faile; as the Lord had  
 spoken

spoken by the mouth of the Prophet. When the selfesame Prophet, by the command of God, dwelt by the brooke Cherith, that is before Iordan (even before the increase of the meale, and the oyle was miraculously effected) in a wonderfull manner hee was fed by the Ravens : *vers. 5.*  
 for they brought him bread, and flesh in the morning ; and bread, and flesh in the evening ; and hee dranke of the brooke. Againe ; when the same Elijah fled to Beersheba, upon the threats of Iezebel ; hee went a dayes journie *c: 19. 4.* into the wildernesse, and came, and sate under a Juniper tree : and hee requested for himselfe, that hee might dye, and said, It is enough now, ô Lord ; take away my life ; for I am not better then my fathers. Yet as hee lay and slept under the Juniper tree, behold there an Angel touched him, and said unto him, Arise, and *vers. 5.* eate. And when hee looked, and behold there was a cake baked on the coales, and a cruse of water at his head ; hee did eate, and drinke ; and layd him downe againe. And the Angel of the *vers. 6.* Lord came againe the second time, and touched him, and said, Arise, and eate. And hee *vers. 7.* arose againe the second time, and did eate ; and went in the strength of the meate fourtie dayes. When Abraham rose up early in the morning, and tooke bread, and a bottle of wa- *Gen: 21. 14.* ter, and gave it unto Hagar, putting it on her shoulder, and the child Ismaël ; and sent her away ; and shee departed, and wandered

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in the wilderness of Beerseba : after a while,  
 vers. 15 the water was spent in the bottle ; and shee, poore  
 vers. 16 soule, cast the child under one of the shrubbs : And  
 shee went, and sate her downe over against him, a  
 good way off, as it were a bow shoote (for shee  
 said, Let mee not see the death of the child) And  
 shee sate over against him, and lift up her voyce,  
 vers. 17 and wept. Yet, even then, God heard the  
 voyce of the lad ; and the Angel of God called  
 to Hagar out of heaven, and said unto her,  
 What ayleth thee Hagar ? Feare not, for God  
 hath heard the voyce of the lad where hee is.  
 vers. 18 Arise, lift up the lad, and hold him in thine  
 hand ; for I will make of him a greate nation.  
 vers. 19 And God opened her eyes, and shee saw a well  
 of water ; and shee went and filled the bottle with  
 water, and gave the lad drinke. Thus my God,  
 if hee please, can doe for mee too : for I cry,  
 and I weepe, with distressed Hagar ; not for  
 Ps. 145 drinke, but bread : Who knoweth but the  
 19. Lord may heare my cry, and may helpe mee ?  
 The birds that nest in the Cedars of Lebanon ;  
 the goates on the hills, and the conies in the  
 rocks ; the beastes of the Forrests, and the  
 roaring Lyons ; the creeping things in the greate  
 and wide sea, and the Leviathan which is  
 Ps. 104 made to play in the waters ; These all wayte  
 27. upon him, that hee may give them their meate  
 Job. 38. in due season. Hee provideth for the Raven his  
 41. foode : when his young ones cry unto God, they  
 Ps. 145. wander, for lack of meate, The eyes of all  
 15. wayte

*waite upon him, and hee giveth them their meate*  
*in due season. Hee openeth his hand and satis-* vers. 16.  
*fieth the desire of every living thing. Why then*  
*should I vexe, and torment my selfe in this*  
*time of want, as if either the Lord were*  
*ignorant of my calamitie; or else were unable,*  
*or unwilling to helpe mee? I resolve with my*  
*selfe, that, though the conflict bee greate be-*  
*twene my selfe and my appetite; though my*  
*stomack cry, and my belly complaine; though*  
*leanenesse possesseth my cheekes, and palenesse*  
*setteth up it's rest in my countenance; though*  
*feeblesse stealeth upon my joynts, and faint-*  
*nesse on my spirits; yet will I not leave my*  
*confidence in my God. I shall not the sooner*  
*purchase my desires, by declining his mercy.*  
*If any thing cometh, it is sent by his providence:*  
*if nothing cometh, yet still I have God,*  
*who is the best of all. If it be his pleasure to*  
*bring mee to the earth by this consuming*  
*want, my body indeede shall yeeld the lesse*  
*foode to the wormes; but my soule shall be*  
*filled with unspeakeable comforts. Lord,*  
*what a base lumpe of clay is this, which*  
*would so tyrannize over my soule, as to make*  
*it leave it's confidence in thee! What art thou*  
*that complaineest, and yawnest and gapest so*  
*greedily for satisfaction? Thou art but earth,*  
*at the best; and by the earth thou hast beene*  
*fed; and to the earth thou shalt returne. The*  
*foode which thou desirest, is a thing to be*



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loathed, if thou diddest but consider in what manner thou wert furnished. The *earth* produceth grasse, for the foode of the *beastes*: they are fatted, to furnish the tables of *men*: and when *men* doe plentifully feede upon them, the *least part* thereof conduceth to their nourishment; the *most* of it goeth out into the *drasse*: and even that which is putrified, it returne's to the *earth* againe, to render it *fertile*. Thus wee live by *excrements*; and wee are fed by *putrefaction*. That which wee loath both in the *scent*, and the *sight*, is forgotten when wee feede upon it in our bread. Thus I pine then, for nothing but *dung*, and *filth*; for want whereof, my belly would force mee to repine against my maker. Our *fowles* are fed with the filthie *wormes* that proceede from our *dung hills*: our *fishes* are composed of *mudde*, and *slime*: our *beastes* are nourished by vertue of that which wee loath to remember: and from all these is patched up such a body, as at the *second*, or *third hand*, is nothing but *dung*, or whatsoever is *worse*. Were it not shame then, for mee to suffer this *body*, which being dead, in three or foure dayes will be odious to the living, to entice my *soule* to rebell against my maker? O, I may not; I will not. This *leanenesse* doeth but lecture to mee, what I am framed of; and the *soule* is comforted in the weakenesse of the prison.

*That*

That better part doeth long to dwell with the  
*father of spirits*. Each bitt I should eate, would  
 but delay my time; and retard the fruition of  
 a crowne of glory. O my God be pleased  
 to send mee thy blessing as well in want, as  
 in plenty; that so I may decree, and resolve  
 with Saint Paul, in whatsoëver state I am, there  
 with to be content. Thus I should be; and  
 thus I desire to be: for hunger, with content,  
 is better then feasting; and feasting, without  
 it, is worse then famine. If God in his wise-  
 dome seeth it good for mee that I should be  
 filled, I doubt not of his providence in send-  
 ing what is good. I will (as I ought) sieke  
 the ordinarie meanes for the preservation of  
 life. I will industriously labour, or earnestly  
 besiech, or painfully travaile for that which  
 may nourish mee. If it cometh as I desire,  
 I will thanke him who sendeth it: if it co-  
 meth not as I wish, howsoëver I will labour  
 to be content with my lott. Him will I honour  
 both in plenty, and in want: and to his dispo-  
 sing will I yeeld up my selfe. True it is that  
 hee created meates for the belly, and the belly  
 for meates: but yet hee will destroy both it,  
 and them. Hee hath sent mee this afflic-  
 tion to physick my soule: and to put mee  
 in mind how nicely I have refused in plenty,  
 what now I should thankfully receave in  
 my want. Those that are full, are apt to  
 surfeit; and hasten with more disturbance to

Heb: 12  
9.

Phil: 4  
11.

1. Cor:  
6. 13.

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the gates of the grave, then wee who in hunger doe willingly meete, and desire our death. Yet I am not so *unwilling* to live, as that I would *refuse* my nourishment, though of the *meanest* sort: nor am I so *unwilling* to dye, as by unlawfull meanes to satisfie my appetite. The full soule loatheth an honycomb: but to the hungry soule every bitter thing is *sweete*. I dare not imitate the *Israelites*, who murmured and repined against *Moses* and *Aaron*, and said unto them, Would to God wee had dyed by the hand of the Lord in the land of *Egypt*, when wee sate by the flesh-pots, and when wee did eate bread to the full; for yee have brought us forth into this *wildernesse*, to kill this whole assembly with hunger. What would it advantage mee, if God in his judgment should send mee my desires? Is it not better to partake of his mercy in *miserie*, then of his displeasure in *plenty*? At the desire of the *Israëlites* hee rained flesh upon them as dust, and feathered fowles like as the sand of the sea: And hee let it fall in the midst of the campe, round about their habitations: So they did eate, and were filled; hee gave them their owne desire; they were not estranged from their lust. Those on whom hee rained downe *Manna* to eate, and gave them of the corne of heaven; even they were likewise stored with the flocks of the *Quailes*. But their *sweete* meate had *sowre* sawce: for while their meate was yet in their mouths, the

Prov. 27.7.  
Ex:16. 3.  
Pl. 78. 27.  
vers. 28  
vers. 29  
vers. 30  
vers. 24  
vers. 30  
vers. 31

wrath of God came upon them, and slew the  
 fattest of them; and smote downe the chosen  
 men in Israë<sup>l</sup>. It is onely the blessing of the Prov.  
 Lord that maketh rich; even of him who 10.22.  
 promised to the Israë<sup>l</sup>ites, if they would Ex:23.  
 serve him, to blesse their bread and their 25.  
 water and to take sicknesse away from the  
 midd<sup>e</sup>st of them. Hee it was who moved  
 Shobi, and Machir, and Barzillai to bring 2.Sam.  
 unto David at Mahanaim, and to his people 17.27.  
 that were hungrie, and wearie, and thirstie in  
 the wildernesse, both beds, and cupps, and vers.28  
 earthen vessells: and wheate, and barley, and  
 flowre, and parched corne, and beanes, and len-  
 tils, and parched pulse. And honey, and vers.29  
 butter, and sheepe, and cheese of kine. Hee Luc.1.  
 filleth the hungrie with good things, and the 53.  
 rich hee sendeth emptie away: The cry of the Iob.34.  
 poore cometh unto him; and hee heareth the 28.  
 cry of the afflicted. Hungrie and thirstie, the Ps.107  
 soules of the Israë<sup>l</sup>ites fainted in them: Then 5.  
 they cryed unto the Lord in their trouble, and vers.6.  
 hee delivered them out of their distresses. Hee vers.9.  
 satisfieth the longing soule, and filleth the  
 hungrie soule with goodnesse. Thus hee may  
 doe for mee, as hee did for them; but then I  
 must pray, and that in faith: I must weepe,  
 and that in hope. I must remember my sinnes,  
 which have deserved this punishment; yea  
 greater then here can be inflicted upon  
 mee; and I must thank my Creatour, who

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visiteth mee in mercy. I must submit to his  
 pleasure, and kisse the rod. Though now,  
 Lu:15. as was the Prodigall, I am brought into want,  
 14. and faine would fill my belly even with the  
 verſ:16 huskes that swine doe eate, but noe man giveth  
 verſ:17 them unto mee. Though I know that many  
 hired servants have bread enough, and to spare;  
 and yet I am ready to perishe with hunger:  
 Though thus I know my miserie, yet I  
 scarce remember the cause: But I will begg  
 verſ:17 of my heavenly father, that I may come  
 unto my selfe; and then that my selfe may come  
 unto him. I know that hee is angry; and  
 his wrath is terrible: but if I absent my selfe,  
 his displeasure will increase. The longer I  
 strive to keepe out of his sight, the more  
 will be his severitie, and the more grievous  
 verſ:18 my punishment. I will therefore arise, and  
 goe to my father, and say unto him, Father, I  
 verſ:19 have sinned against heaven, and before thee, and  
 am noe more worthy to be called thy child: make  
 Iob 42. mee as one of thy hired servants. I will abhorre  
 6. my selfe in dust, and asbes. As David did, so  
 Ps:102. will I: I will eate asbes as it were bread; and I  
 9. will have plenteousnesse of teares to drinke. I will  
 Ps:80.5 mourne for my sinnes, which have caused this  
 judgment: and with my teares in mine eyes, &  
 compunction in my heart, and humilitie in my  
 soule, I will fall on my knees before his foote-  
 stoole, and pray unto him, and say,

The

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The Prayer.

**A**Ll-mighty , and *all-sufficient* Lord God, who by thy *power* diddest lay the foundations of the world ; and by thy *providence* doest guide, & protect the things therein contained ; be pleased to looke upon the sorrowes , and sufferances of thy distressed *servant*. Thou knowest my *wants* before I aske, and seest how *low* I am brought with *hunger*. The inferiour creatures thou fillest with *plenty*; but *mee* thou sufferest to pine with *famine*. Shall not the cryes of the *hungrie* pierce thine eares ? Shall the soule of the *emptie* be despised by it's maker ? *Heare, Lord, Ps: 30. and have mercy : o be thou my helper. Thou 10. knowest* how I groane under the burden of this affliction : and wilt thou allways *know* it, and never *remove* it ? where are thy mercies which thou shewedst to thine *Israëlites* ? Where is they goodnesse which was manifested to he *widdow of Sarepta* ? Thou canst not decrease in thy mercies , nor forget thy compassion. The stomach *cryes*, and the belly *cryes* , and a poore languishing soule *cryes* unto thee , o Lord , in the depth of distresse. O my father , shut not up thy mercifull eares to my prayers ; but heare mee in heaven, and succour mee with thy reliefe.

Thy



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Thy *store* will not be *lessened*, nor thy *treasure* diminished, by *sparing* to mee a morsell of bread. Lord, if it may stand with thy good will, preserve mee from death and deliver mee from this *famine*: or else arme mee with *patience*, that I may under-goe thy chastisement with comfort, and content. O thou Saviour of the world, to whom the

N. 9. 21. cursed Iewes gave gall to eate, and when thou wert thirstie, even vinegar to drinke; doe thou ease my griefe, and hearken to my complaint. Thou in thy humanitie diddest seele the wants of these out-ward things; and knowest what griefe, and anguish I suffer.

2. King 7. 18. To *Samaria* thou sentest plenty beyond expectation, in the space of a night. Thou art neither confined to time, nor tyed to the meanes: thou canst send mee comfort, even above my hopes. Lord, either send mee plenty, or blesse my want; that so I may willingly submit to thy pleasure, and patiently suffer what thou hast decreed. Though my body languish for want of sustenance, yet fill thou my soule with the riches of thy goodness. O let mee never be cursed with a famine of thy word: Let mee never be as once the Israëlites were, without thee the true God, & without a teaching Priest, and without law. Howsoever thou disposdest of the outward man, let not my soule want it's spirituall nourishment, whereby it should be fed to a life

immortall.

Amos.

8. 11.

2. Chr.

15. 3.

Immortall. *It was thy meate, O Christ, to doe* Io. 4.  
*the will of him that sent thee, and to finish his* 34  
*worke. Graunt, O Iesus, that I may follow thy*  
*stepps; and make it my foode, and my delight,*  
*to fullfill thy commandements. Let mee*  
*not labour here for the meate that perisbeth, so* c. 6. 27  
*much as for that meate which endureth to ever-*  
*lasting life: My body is thine; dispose of it as*  
*thou pleasest. My soule is thine; preserve*  
*it in holinesse. Lord be gracious to mee thy child,* Gen. 43  
*and comfort mee now in this greate extrea-* 29.  
*mitie, that so I may neither offend thee in my*  
*sufferance, nor despaire of thy providence:*  
*but that wholly relying upon thy gracious*  
*goodnesse, I may suffer with thankfullnesse*  
*whatsoever thou pleasest; and then that my*  
*sufferances may end in happinesse. Heare mee,*  
*blessed God, and help mee, for the worthi-*  
*nesse of thy Sonne; in whose name, & words*  
*I farther call upon thee, saying*

*Our father which art in heaven, hallowed* Mat. 6.  
*be thy name; thy Kingdome come: thy* 9. 10.  
*will be done in earth, as it is in heaven:* 11. 12.  
*give us this day our dayly bread: and* 13.  
*forgive us our trespasses, as wee forgive*  
*them that trespass against us: and leade*  
*us not into temptation: but deliver us*  
*from evill; for thine is the Kingdome,*  
*the power, and the glory for ever and*  
*ever. Amen.*

## THE THIRD SOLILOQUIE.

*Treating of thirst, both bodily,  
and ghostly.*

## THE EJACULATION.

vers. 1.

*Give eare to my words, o  
Lord; consider my medita-  
tion.*

Psal. 5.

vers. 2.

*Hearken unto the voice of  
my cry, my king, and my God;  
for unto thee will I pray.*

Lam. 4.  
4.

He Prophet bewayling the distressed estate of afflicted Sion, complaineth thus: *The tongue of the sucking child cleaveth to the roose of his mouth, for thirst: the young children aske bread, and noe man breaketh it unto them.*  
 vers. 5. *They that did feede delicately are desolate in the streetes: they that were brought up in scarlet, embrace the dunghills. Grievous was that miserie the infants endured, who neither knew how to complaine, nor where to be satisfied. Their tongues, which in time might relate the storie, were scorched with the drought,*  
 and

and heate of *thirst*. Those litle *members*, which as yet were not *unruly*, found a punishment as if they had offended. The mothers lamenting the torments of the young ones, offered them drinke from the fountaines of their *eyes*: but so un-able was that offering to please the *innocents*, that their *thirst* increased by that which should *quench* it. Surely the miserie was greate which the *babes* could not utter; since *mine* is so severe, that I thinke it *ineffable*. The more I complaine, the more thirstie I am; for the motion of the tongue increaseth the drought. The *tongue* that is *unruly*, is set on fire of hell: but *mine* is silent, and yet it *scorcheth*. That litle *moisture* which is left in my mouth is growne so *glutenous*, that it bindeth my tongue to an un-willing silence. My body burneth; my *throate* is dried; my tongue cleaveth to the roose of my mouth: o I burne, I frie, and know not where to be releved. Did the drunkards, who are mighty to powre in wine, and those who are men of strength to mingle strong drinke, but know the miserie which I endure, they would spare from their excesse as much as would comfort mee. For their owne sakes they would spare the abuse of that creature for want whereof I now complaine. The Prophet pronounceth a woe unto him that giveth his neighbour drinke; that putteth his bottell to him, & maketh him drunken also, that hee may looke

Iam. 3.  
6.Ps: 69. 3  
Ps: 137

6.

Is: 5. 22

Hab: 2.  
15.

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on his nakednesse. But I doe cry woe unto my selfe, because I have noe neighbour to give mee drinke. Here is none that putteth his bottell to my mouth. It is not the gust of the wine, nor the strength of the drinke, nor the pleasantnesse of the liquour, that I doe cover. The limpid water would be better then wine: yea the springs, or the fountaines would make mee rejoyce. But where, ô where are those pleasant potions? Where are those snakie rivers, which curle, and wind themselves in their sporting wreaths? Alasse, alasse, I aske noe more then what *beggars disdain*; and yet my desires are not fullfilled. Mine eyes doe lament the greatnesse of my sinnes; and my charitable teares doe wooe mee to give them rest in my mouth; as if repentance in this had taught them mercy. But when I thankfully accept their friendly courtesie, instead of comforters they become my tormentours. These brackith rivelets may refresh my soule; but they can never cure the thirst of my body. Mee think's they are some-what like the wife of *Heber*, who entertained *Sifera* in a friendly manner, as hee did imagine: for shee covered him in her tent; and when hee said unto her, Give mee, I pray thee, a litle water to drinke, for I am thirstie, Shee opened a bottell of milke, and gave him drinke, and covered him. But when hee committed his wearied limbes to a sweete repose, shee tooke a naile of the tent,

and

Jud 4.  
18.  
vers. 19

vers. 21

and tooke a hammer in her hand, and went softly to him, and smote the naile into his temples, & fastened it into the ground, and hee dyed. Thus my teares doe offer mee reliefe; and, like unto Iaël, they offer mee milke instead of water: but with their saltnesse they increase my drought; and fasten mee to the ground in my burning flames. Yet, why art thou so cast downe, ô my soule; and why art thou so disquieted within mee? Hope thou in thy God; for I will yet praise him, who shall be the helpe of my countenance, and my God. All his waves, and stormes doe goe over mee; and yet I cry for water, in the middest of the waves. I cry, and by my cryes I increase my miserie: & yet cry I must; I am enforced to it by my fires, by my drought: and yet hope I will too; even in my God will I hope; for I am invited unto it by his mercy. Hee promised to his servants, by the mouth of his Prophet, saying, When the poore and needie sieke water, and there is none; & their tongue faileth for thirst; I the Lord will heare them: I the God of Israël will not forsake them. I will open rivers in high places; and fountaines in the middest of the valleys: I will make the wilderness a poole of water, & the drie land springs of waters. Now, ô my God, is the time that I looke for the fullfilling of this promise: for, water I sieke, but none I find, I am poore, & needie: my very tongue

Ps. 42. 5

vers. 7.

Ps. 43. 5

Is. 41.

17.

vers. 18



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*tongue faileth for thirst ; and upon thee therefore doe I call. I am sure that my God cannot promise more then hee can , nor will hee promise more then hee will , performe.*

- Time was when the Israëlites pitching in*  
**Ex:17.** *Rephidim, there was noe water for the people*  
**1.** *to drinke: Wherfore the people did chide with*  
**vers:2.** *Moses , and said , Give us water , that*  
*wee may drinke; And Moses said unto them,*  
**vers:3.** *Why chide yee with mee ? Wherfore doe*  
*yee tempt the Lord ? And the people*  
*thirsted there for water , and the people*  
*murmured against Moses, and said , Wher-*  
**vers:5.** *fore is this , that thou hast brought us up*  
*out of Egypt , to kill us , and our chil-*  
*dren , and our cattell with thirst ? And*  
*the Lord said unto Moses, Goe on before the*  
*people , and take with thee of the Elders of*  
*Israël ; and thy rod , wherwith thou smot-*  
*est the river , take in thine hand, and goe.*  
**vers:6.** *Behould I will stand before thee, there, upon*  
*the rock in Horeb ; and thou shalt smite*  
*the rock , and there shall come water out of*  
*it , that the people may drinke : And Moses*  
*did so , in the sight of the children of Is-*  
*raël. Thus I thirst , as did the Israëlites ;*  
*but I will not murmur , as did the Is-*  
*raëlites ; because the God of Israël is my*  
*God. I may not displease him , with repining*  
*at my sufferings ; lest with his rod hee smite*  
*mee , as did Moses the stone, All that I*  
*can*

can hope for must come by my prayers, and my patience through the merits, of my saviour. It is not *Meribah*, or *Massah*; my temptation, or my chiding, that will prevaile for my comfort. Hee may give mee water, and then punish mee with fire. O what doe those damned soules in the infernall flames suffer, where *Dives* begged of *Abraham* to have mercy on him, and to send *Lazarus* that hee might dippe, though but, the tippe of his finger in water, and coole his tongue; because hee was tormented in the flames! If I compare my sufferings with my desert, I shall the easier endure this gentle fire. This cannot be comparable to the fire of hell; and that I have deserved, yet suffer but this. The mercifull Lord so sanctify this sufferance, that the fire which I merit may be extinguished by my teares, assisted with the blood of the Lamb un-spotted: and then I shall rejoyce in this chastisement. At *Kadesh* once, in the wilderness of *Zin*, there was noe water for the congregation: and they gathered themselves together against *Moses*, and against *Aaron*. And the Lord spake unto *Moses*, saying, Take the rod, and gather thou the assembly together, thou, and *Aaron* thy brother; and speake yee unto the rock before their eyes: and it shall give forth it's water; and thou shalt bring forth water to them, out of the rock: so thou shalt give the congregation, and their beastes drinke.

vers:7.

Lu: 16.

24.

Num:

20.2.

vers:7.

vers:8,

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vers. 9. drinke. And Moses tooke the rod from before  
 vers. 10 the Lord, as hee commanded him: And Moses  
 and Aaron gathered the congregation together  
 before the rock, and hee said unto them, Heare  
 vers. 11 now yee rebels: must wee fetch you water out of  
 the rock? And Moses lifted up his hand, and  
 with his rod hee smote the rock twice; and the  
 water came out abundantly; and the congregation  
 dranke, and their beastes also. Well might  
 Ps. 17. 8. this rod flourish with blossomes, which had  
 power to command water out of the rocks.  
 Thus was Israel watered by miracle; and the  
 thirst of the people was slacked by the waters  
 which issued even from the stones. But Moses  
 is dead; and the rod is not heard of; & the rock  
 Ps. 18. 2 I find not: yet will I not despaire. The Lord  
 Ps. 23. 2 shall be my rock; and hee shall leade mee to  
 waters of comfort. When Samson had slaine a  
 thousand Philistines with the jaw-bone of  
 Iud. 15. an asse, hee was sore a thirst; and called on the  
 18. Lord, and said, Thou hast given this greate deli-  
 verance into the hand of thy servant; and now  
 shall I dye for thirst, and fall into the hand of  
 vers. 19 the uncircumcised? But God clave an hollow  
 place that was in the jaw, and there came water  
 thereout; and when hee had drunke, his spirit  
 Mat. 19 came againe, and hee revived. Thus with God  
 26. are all things possible. Since then I know it ex-  
 ceedeth not his power to helpe mee in this  
 miserie, I will certainly relie upon the hope  
 of his goodnesse, When Mesha rebelled,  
 Ichoram,

Ichoram, with Iehoshaphat, and the King  
 of Edom fetched a compasse of seaven dayes  
 journie; and there was noe water for the hoast,  
 and for the cattell that followed them. Then  
 Elisha said, Bring mee a minstrell. And it  
 came to passe, when the minstrell played, that the  
 hand of the Lord came upon him: And hee said,  
 Thus saith the Lord, Make this valley full of  
 ditches; for thus saith the Lord, Yee shall not see  
 wind, neither shall yee see raine; yet that valley  
 shall be filled with water, that yee may drinke,  
 both yee, and your cattell, and your beastes. And  
 this is but a litle thing in the sight of the Lord:  
 hee will deliver the Moabites also into your hand.  
 And it came to passe in the morning, when the  
 meate-offering was offered, that behold there came  
 water by the way of Edom and the countrie was  
 filled with water. Lord I am one of the  
 valleys; I am the lowest, the meanest, the  
 worst of thy people: o send thy waters into  
 the lowest valley, that I may rejoyce in  
 thy mercy, and praise thee for thy libera-  
 lity.

But while I complaine of the drought of  
 my body, mee think's I forget that spirituall  
 thirst which should make mee blessed. Those  
 my Redeemer pronounceth blessed, who doe  
 hunger, and thirst after righteousness; for they  
 shall be filled. If I have not a thirst more spiri-  
 tuall then corporall, I may justly suspect my  
 selfe to be of the number of those wicked

L ones,

2. King

3.9.

vers. 15

vers. 16

vers. 17

vers. 18

vers. 20

Mat. 5,

6.

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ones, of whom the Prophet speaketh, saying.  
 Thus saith the Lord God, Behold my servants shall  
 11:65. eat, but yee shall be hungrie: behold my servants  
 13. shall drinke, but yee shall be thirstie: behold my ser-  
 vants shall rejoyce, but yee shall be asbamed. My  
 Saviour tould the woman of Samaria at Iacobs  
 10:4.13 well, saying, Whosoever drinketh of this water  
 vers:14 shall thirst againe: But whosoever drinketh of the  
 water that I shall give him, shall never thirst; but  
 the water that I shall give him shall be in him a  
 well of water, springing up into everlasting life. Here  
 Ps:36.9 is noe Iacobs well to coole my tongue; but the  
 well of life is present, and open. True it is that  
 this well is deepe, and I have nothing to draw: I  
 have noe goodnesse to merit it; and scarce have  
 I a heart to desire it: yet Lord, such as I am, I  
 come unto thee. My selfe I renounce; & I fly to  
 the worthinesse of Christ my Redeemer. For  
 his sake, ô my God, give mee that water, that  
 I thirst not againe. For that water doe I long,  
 more the for the rivers of waters which incoin-  
 2.King. passe the earth. Neither Abanah, nor Pbarpar,  
 5.12. the rivers of Damascus; noe nor Iordane it selfe  
 is comparable unto this. Thou, ô Christ, art this  
 10:6.35 well; thou art this water. Thou hast promised  
 that hee which cometh to thee, shall never hunger;  
 & hee which believeth in thee, shall never thirst.  
 Ps:42.1 For thee, ô Saviour, I thirst: for thy salvation I  
 cry, and intreate. As the Hart panteth for the  
 water brookes; so panteth my soule after thee, ô  
 vers:24 God. My soule thirsteth for God; for the living  
 God:

God: When shall I come, & appeare before God?

O God my soule thirsteth for thee; my flesh longeth Ps: 63. 1

for thee, in a drie, and thirstie land, where noe water is. Noe more will I mind this body of earth; or howsoeuer, not so wholly bend my thoughts upon the quenching the thirst of this parched clay. This will I referre to the disposall of my God; & pray for comfort; but onely conditionally. If hee shall account it fit for mee to die by this present thirst; & that my moisture shall be turned into the drought of summer; I shall Ps: 32. 4

willingly submitt. Howsoeuer since his will is yet kept secret from mee, I will pray for that which may yeeld mee comfort, but onely conditionally, if it may stand with his liking. But as touching my poore, dry, thirstie soule, I will pray directly, peremptorily, and absolutely; beseeching him to refresh it with the dew of his grace. Hee promised by his Prophet, that The

parched ground should become a poole, & the thirstie land springs of waters. I am that parched ground; my languishing soule is that thirstie land: Lord send mee that poole; and those springs of waters.

By the same Prophet againe hee promised to his Church, and said, I will powre water upon him that is thirstie; and floods upon the drie ground: I will powre my spirit upon thy seede, and my blessing upon thy off-spring. This is his promise indeede: but may I be so bould as to put him in mind of it. Yes, yes; doe so, ô my soule. Hee loveth it; hee delighteth in it. Bashfullnesse in these



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cases, is but dull *stupiditie*; seeing thou hast  
 authoritie to speake with confidence. Wee  
 must come boldly unto the throne of grace, that  
 wee may obtaine mercy, and find grace to help in  
 time of neede. I will not leave him therefore;  
 I will not forsake him: I will hang upon  
 him; I will follow him; for those onely speede  
 who are earnest in their suites. Hee  
 keepeth us off, onely to heighten our desires,  
 not to deny our requests. Hee seemeth to be  
 angry when wee beginne to petition; but  
 wee misse-take the cause. Hee's displeased  
 because wee came *noe sooner*; or because wee  
 come on *noe faster*. Whatsoever hee hath  
 promised, hee will undoubtedly make good,  
 if wee are not wearie, and slack in solliciting.  
 It is his delight to see us earnest: and our  
 reward shall be greater, if wee continue in  
 our industrie. This is my way; and thus I  
 will follow him. Hee who sate upon the  
 throne, and said, *It is done: I am Alpha,*  
*and Omega, the beginning and the end*: even  
 the same Lord said, *I will give unto him that*  
*is a thirst, of the fountaine of the water of life*  
*freely*. Hee inviteth mee by his Prophet, and  
 speaketh to mee among the rest, when hee  
 saith, *Ho every one that thirsteth, come yee*  
*to the waters; and hee that hath noe money: come*  
*and buy, and eate; yea come and buy wine, and*  
*milke without money, & without price.* The Spi-  
 rit and the Bride (sakh Saint Iohn) say *Come*;  
 and

Heb:4.  
16.

Reu:21  
6.

Is:55.1.

Reu:22  
17.

and let him that heareth, say Come ; and let him that is a thirst Come : and whosoever will, let him take of the water of life freely. I am thirstie ; hee hath promised therefore to mee the fountaines of the water of life. I am thirstie, and yet I am poore, and have not wherewith to buy what I neede. My deedes are wicked, and of noe validitie : my words are idle, and deserve noe good : my thoughts are sinfull, & cannot merit. What then ? Shall I starve for want, because I have not price to give ? Noe, noe ; mee it is hee calleth unto, that I may buy without money : mee hee meaneth to make partaker of his promise. I will buy what I want ; but I can give nothing but teares : or at most (which indeede is the best, even) the blood of him who was slaine for my peace. But why doe I call that blood mine owne ? May I safely doe it ? Yes ; it was his ; but it is mine. Because hee needed not that price as a ranome for himselfe ; hee gave it to mee, and all the faithfull to purchase our redemption. This, ô father, I offer unto thee : upon my knees I tender it, with a lowly heart, and a bleeding soule, and a submissive speech, praying unto thee, and saying.

*The Prayer.*

G Racious father, thou that dwellest in the heavens, and from heaven doest send the  
 L 3

Pf: 123.  
 1.  
 Mat: 5.  
 raine 45.

246 *Teares in aduersitie.*

*raine both on the iust, and the unjust; take pittie, and compassion on the meanest of thy seruants, who cryeth unto thee out of the depth of miserie. O my God thou seest how I am dried up with thirst; and am wearie of my life, for want of thy comforts. I know that thou hast power to breake a clowd; and canst command it to water my parched body. Thou*

*Gen:7. canst give mee drinke out of the windowes of  
11. heauen: or canst cause the earth to answer*

*Pf:6:1. my desires. Lord rebuke mee not in thine anger; neither chasten mee in thy heavy displeasure. I must confesse that I have worthily deserved thy severest punishments; and most justly therefore doe I feele the heate of thine anger*

*Pf:79.5 in my burning thirst. But, Lord, shall thy displeasure burne like fire for ever? Shall it neuer be allayed with the shewers of my teares; or with that which infinitely exceede's them, both in vallew, and power; even the dropps of blood which fell from my Redeemer? O thou who with a stroake of a rod diddest make the relenting rocks to relieve the thirstie; doe thou be pleased to pittie the complaint of a fainting sinner. Coole my body which burneth with heate, and refresh mee now in this extreamest anguish, if it may stand with thy gracious will, and pleasure. If thou seest it fitting that my life should be prolonged, afford mee the meanes for the preservation thereof. On thee alone doe I depend; and*

to thee alone doe I addresse my supplication.  
 To thee I referre the disposing of this parched,  
 and dried earth; humbly beseeching thee to bend my will to submit unto thine.  
 O let mee never utter any words of despaire,  
 or discontent; but in all my groanes let mee  
 acknowledg thy justice. Holy Father be  
 pleased to fixe my thoughts upon my inward  
 man; that my care may be greater for the  
 spirit, then the flesh. I want that spirituall  
 desire which thou requirest: I thirst for that  
 thirst. My soule is drie, for want of thy  
 grace; and so seered is my conscience, that I  
 know not my miseries. Lord open mine  
 eyes, that I may see my wants; that so my  
 thirst may be turned into a thirst for thy  
 mercy. Thou, ô God, art rich, but I am  
 poore: thou art filled with blessings, but I am  
 not yet so much as sensible of my want of  
 them. O give mee both a sight of my pover-  
 tie, and a desire of thy grace; and then graunt  
 unto thy servant according to my desires.  
 I thirst, Lord; I thirst after thee the well-spring  
 yea the ocean of mercy. O send mee but a  
 drop of thy heavenly ocean, that it may in-  
 crease in mee a desire of enjoying thy selfe. Ps: 36. 8  
 Give mee to drinke of thy pleasures as of a river;  
 that so I may referre my body to thy holy  
 will; & willingly yeeld this dust to thy dis-  
 posall. This dust shall returne to the dust whence Gen: 3.  
 it came; but ô let my soule be vallewed so 19.

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deare in thy sight, ~~that~~ it may here have a  
tast of thy bottomelesse bountie ; & hereafter  
Reu:2. be admitted to the *paradise* of thee my God.  
7. Heare mee , ô father , and graunt my re-  
Zech: quests, for the worthinesse of *him* who opened  
13. I. unto mee a fountaine for sin, even *Iesus Christ*  
my onely Lord, and Saviour, Amen,



THE

## THE FOURTH SOLILOQUIE. 4.

*Treating of Nakednesse both of the  
out-ward, and in-ward man.*

## THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.



When Noah was over-come with  
the wine which hee had dranke,  
sleeping hee lay un-covered in his  
tent. Accursed Ham saw the na-  
kednesse of his father, and told his brethren : but  
Shem, and Japhet tooke a garment, and laid it  
on both their shoulders, and went back-ward, and  
covered the nakednesse of their father : and their  
faces were back-ward, and they saw not their  
father's nakednesse. All these were the sonnes  
of one, and the selfe-same father ; but  
they differed in conditions, as if they had not  
beene brothers. One was so unnaturall, that  
hee seemed to boast in the folly of his parent:  
and when wine had disturbed the braine of

Gen: 9.

21.

vers: 22

vers: 23



his father, and the heate of the drinke had layed him *naked*; the wicked sonne (as rejoycing at his weakenesse) tould his brethren the effect of the drunkenesse. But *the other two* (blushing at the effect, as well as the cause) modestly *hid*, what ought to be concealed. Such a *Ham* have I: it is my poverty: Onely, in *this* it differeth from the sonne of *Naoh*, that it first *inebriateth* mee, and then *uncovereth* mee. I am so intoxicated with *want*, that it bereave's mee of my senses; and, being thus poore, it leave's mee *naked*. O where shall I find a *Shem*, or a *Eaphet*, to cover my nakednesse? I am cloathed

*Zech:3* indeede; but it is with *raggies*, and *filthy garments*, as bad or worle then was *Ioshua*,  
 3. when once hee stood before the *Angel*. Such  
*vers:4.* an *Angel* I want, as was hee who spake unto them that were before him, and said, *Take away the filthy garments from him*. The cause of my shame is sinne: the cause of my poverty is mine iniquity. O that the *Angell* of the covenant would say unto mee, *Behold I have caused thine iniquity to passe from thee; and I will cloath thee with change of raiment!* Mee think's I looke like the counterfeiting *Gibeonites*, when by craft they obtained a league with  
*Ios:9.4* *Ioshua*: for they tooke old sacks upon their  
 asses; and wine bottells old, and rent; and bound  
*vers:5.* up: And old shooes, and clowted upon their feete; and old garments upon them; and all the bread

bread of their provision was drie, and mouldie.  
*Ierusalem's* curse is fallen upon mee: as God  
 threatned her, so am I punished. I will give Eze:16  
 thee (saith the Lord) into thine enemies hand 39.  
 and they shall throw downe thine eminent place  
 and shall breake downe thine high places: they  
 shall strippe thee allso of thy cloathes, and shall  
 take thy faire jewells, and leave thee naked, and  
 bare. It is thus with mee too. Poverty is mine  
 enemy, into whose hands I am fallen: It hath  
 throwne downe mine eminent place; it hath  
 dejected my countenance: My high places it  
 hath broken downe; my loftie thoughts, and  
 proud imaginations: It hath allso stripped mee  
 of my clothes, and tooke away my faire jewells;  
 and thus hath it left mee naked, and bare.  
 The curse which David wished to his ene-  
 mies, hath seized on mee; for I am cloathed Ps:109  
 with shame; and covered with confusion, as 29.  
 with a mantle. And yet, if I truely consider  
 the state I am in, I cannot deny but my suffe-  
 rance is just: for apt I have beene to wish  
 evill to others, and the same is fallen now  
 upon my selfe. In my passion I have beene  
 ready to cloath my selfe with cursing, like as ver:18  
 with a garment; and it is now come into my  
 bowells like water, and like oyle into my bones.  
 O that I could bemoane my selfe of my for-  
 mer prosperitie, as Iob did him selfe; and  
 that I could as truely say of my selfe, that  
 I put on righteousness, and it cloathed mee: Iob.29.

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*my judgment was a robe, and a diadem. But, for want of that robe of righteousness, I am cloathed now with the ragges of poverty; in so much that I am almost as much ashamed of the cover of my nakednesse, as I am to appeare naked without a covering. Where, ô where, is that courteous Saul, at whose death King*

2. Sam: *David lamenting, sang this Elegie, Yee*  
 1.24. *daughters of Israël weepe over Saul, who cloathed you in scarlet, with other delights; who put on ornaments of gold upon your apparell? Alasle, here is neither scarlet, nor ornaments; noe nor*

Mat: 11 *a Saul to bestow them on mee. They that weare*  
 8. *soft cloathing are in Kings houses. It is for such*  
 Luc: 16 *as Dives was, to be cloathed in purple, and fine*  
 19. *linnen: I can expect noe such costly coverings. But is not my heart desirous of the gayest robes? Is not my mind employed in wishes for such vanities? Let mee not deceive my selfe. When I see another sumptuously arrayed, doe's not the sight thereof incline mee to pride? Could I not dispence with the vanity of filkes, and colours, and fashions, if I had but meanes to purchase, or procure them? Doe not I honour the person for the borrowed habit; and vallew more the richnesse of the cloathes, then the vertue of the person? I feare that my heart is not truly humbled: for if I long for that which now I am denied; if my mind submitt not to the weakenesse of my fortunes, it is much to be*  
 feared

feared I am poore in *habit*, but not in *spirit*. But whence proceede my murmurings, and discontents? Why am I so desirous of *sumptuous* apparell? Doe *colours* adde any thing at all to the *heate*? Or doe onely *silkes*, and *costly stuffs* preserve the body from the view of spectatours? Certainly the coursest wooll which groweth on the sheepe, hath power enough both to *cover*, and to *warme*. From whence then proceedeth the ground of my discontent? Is it not from *pride*; yea such pride as standeth not either with *religion*, or *reason*? *Religion* forbiddeth it; for God resisteth the *proude*, but giveth grace to the *humble*. *Reason* contradicteth it: for why should wee strive for a *pompous covering*, and to out-vye each other in the glory of our garments, whenas all of us have beene equally *naked* at our *births*; and shall equally returne to the *earth* our mother? Those *silkes* which so highly are vallew'd in our esteeme, are but the *intrails* of a very *worme*, which seemeth to lye as an agent for the *tempter*. Shee seeing how vainely wee magnifie her esteeme, preserveth her vallew by losse of her *bowells*: and all to maintaine the *pride* of *fooles*. But why should it reteine such respect among us; as if the *carckenet* were much more worth then the *jewell*; or the *labour* of a *worme* were of more account then the *skinne* of a *Christian*? If wee prize the *colour* that's sett on the *silkes*,

wee doate upon that which is *fondly made*, and *quickly decayed*. Some borrow of the *tree* the *berrie* that *dye's*; and some of the *fields* the *herbs* that *colour's*; and some of the *earth*, that which *fit's* for a *tincture*: and yet, when the *choycest colours* are sett on our *silkes*, wee cannot deny them *all* to be *staines*. Mee think's the very *flowers* chide our madnesse for our esteeme of *colours*. The *Lillie* is afraid lest wee should adore its *whitenesse*; and the feare thereof enforceth a *palenesse*. The *Tulip* blusheth at the simplnesse of our opinions: and to teach us our vanity, it withereth in a *day*. Our *coverings* are onely remembrancers of our *fall*: & yet to increase the number of our *sinnes*, wee have added *pride* to the *necessitie* of apparell. Wee magnifie our selves in these *emblemes* of our *disobedience*; and render them such honour, as if wee rejoyced at our *miserie*. Nothing upon earth offended the Creatour, but onely our *parents*: and nothing therefore, save onely their *offspring*, doth borrow a *covering*. It is true indeede that the wretchednesse of our condition was the parent of a *vertue*: for *modestie* had noe name in the time of *innocency*. This *vertue* is since become a *duety*: but wee out-doe our commands in the *excesse* of our apparell. But what can wee weare, which properly, and truly may be termed *ours*? Or how *long* can that *continue*, which  
wee

wee borrow of the creatures? The *Parnat*, the *Finch*, and the *bird of Paradise*; all these outshine us in the varietie of colours; and in their naturall glory teach us the vanitie of our *imitating art*. Those colours which wee have, are not properly *ours*; nor can their beauty long continue; for they dye at that instant when they first *beginne*. Why then doe I vexe and repine at my want of that which is so vaine? In all these brave and borrowed habits, what can I discover, but sinne in the *necessitie*, and pride in the *superfluitie*? What an idoll doe people make of this *wandering earth*; imploying their time in tricking up but a *dung-hill*! The Spanish woolls, and the softer filkes have not Rhetorick enough to silence *death*; nor can they barre the *worme* from preying on the carkeise. I will therefore resolve to content my selfe with the meanenesse of my condition: and to desire noe other covering, or apparell, then what may preserve mee from cold, and nakednesse. *Necessitie*, and modestie pleade for these: and my Saviour reckoneth it among the acts of charitie, to *cloath the naked*. When *Judah* was taken captive by *Israel*, and thousands of them slaine, their crueltie was so greate, that the Prophet checked them for their violence to their brethren, saying, *Are there not with you, even with you, sinnes against the Lord?* Now heare mee therefore, and deliver

Matt:  
25.36.

2. Chr:  
28. 10.

ver. 11

the



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the captives againe, which yee have taken captive of your brethren; for the fierce wrath of God is upon you. And the men which were expressed by name, rose up, and tooke the captives, and with the spoyle cloathed all that were naked among them, and arrayed them, & shod them, &c. It appeareth then that God doeth not like the nakednesse of a sinner, who first did cloath the sinners with skinner. I may therefore lawfully beseech him to send mee what necessitie, and modestie shall require mee to weare: more I dare not importune him for.

vers:15

Gen:3.  
21.

But whence ariseth this my indigency? Is not my new punishment sent unto mee for some old sinne? In my prosperitie peradventure I was guilty of pride; and therefore am humbled: but I am chastised for my greater profit. If my God will be pleased to humble my heart; then my outward condition and that will be suitable. If hee vouchsafe mee a serious sight of my pride, noe earthly punishment shall I thinke too much for so high an offence. If by this my want, hee bring to my remembrance how I sought the creature more then the Creatour, I shall thankfully acknowledg that I deserve this affliction. O my God doe thou send mee the light of thy countenance, and I shall contemne the obloquie, and scorn of the world.

Heb.12  
10.

Pf:4.6.

All these discontents arise from the want of ornaments for the body; but what care doe

doe I take for my naked *soule*? There is another garment more earnestly to be sought for, besides that which should cover this outward *skinne*. This in modestie I desire to *hide*; but alas I care not how *naked* my *soule* appeares. That is layed open to *stormes*, and *tempests*: it is ever exposed to *heates*, and *colds*: it is *viewed* by a *spectatour*, whose *purest eyes* abhorre the *filth*, and *pollution* of *sinne*. The *stormes* of *temptations* howerly beate upon it; yet I take noe care to *cloath* it for *defence*. The *heates* of *passions*, and the *cold* of *despaire* doe dayly *assaile* it; yet I neither *hide* it from the *beate*, nor *cloth* it for *warmth*. It is *foule*, and *deformed*; yet I neither *cleansse*, nor *adorne* it, that it might please the *spectatour*. All my care, and complaint is for the *body*: but I never mind, nor provide for the *spirit*. Alasse, *this body* is of short continuance, upon which I fasten my cares, and disturbances. It shall shortly *moulder* in the *grave*, where it shall speedily be converted againe into *dust*; yea and the *richest robes* shall there be soone turned into *rugges*; and the *vallew*, and account of them both shall be *equall*. But my *soule* shall not sleepe in the *dust* with my *body*; but appeare at the *tribunall* of the *judg* of the world. O what shall I doe when I stand before *him*? If mine *impenitency* and *infidellitie*, doe present mee *naked* before *him*, hee will turne mee

mee aside in greate disdain. Those that are *naked* shall be *judged*, and *condemned*: but those which are *cloathed* shall be *crowned* with blisse. Why then have I so long neglected the trimming of my wretched soule? 'Tis *that* wich shall goe to torments, or happiness, so soone as ever it leaveth this tabernacle of flesh. I was sent into the world to make *warre* upon the tempter. When I shall be called to account how I *fought the battell*, if I pleade that my garments *pinioned* mine armes, and *manacled* my hands; my very *excuse* will adde to my punishment. I was not sent to *doate* upon the creature, but to glorifie my *Creatour*. If I proudly boast of my out-ward ornaments, that which *covereth* the body layeth *naked* the soule. O my poore soule, *how* art thou covered? *How* art thou adorned? I have so long forgotten thee, that thou art quite *out of fashion*. I suffered thee to wander so long *without robes*, that now I feare I shall have *none* to fitt ther. There is nothing, I know, can *truely* cover her, but onely the *merits*, and *righteousnesse* of *Christ*. Where, o where shall I find this *covering*? Of whom shall I begge this desired garment? There's none that can give it, but *hee* that owne's it. To thee therefore, o *Christ*, must I addresse my selfe: to thee will I cry: on thee will I call: of thee will I begge for *Gods sake*, (that so *hee* my be honoured)

for

for pittie's sake (that so I may not be damned) for charitie's sake (that so I may not be rejected) yea for thine owne sake, ô Iesus, (who here requirest the cloathing of thy naked members) doe thou cover mee, doe thou hide mee, doe thou adorne mee with the robes of thy righteousness. Why should I be cast out from the marriage of the Lamb, for want of a garment, since thou canst spare one? Why should I forbear petitioning my Iesus to furnish mee; to supply my wants, since hee hath promised helpe to them that aske? Mat:7. I must have it, or I dye; and therefore have it I will, or else I'll fight for it. Yea and fight I must; and conquer I must; and then I know what shall be my reward. My God hath promised that hee which over-cometh, the same Rev:3. shall be cloathed in white raiment, I shall be taken into the number, and fellowship of them which noe man could number, of all nations, and kindreds, and people, and tongues; and with them shall I be cloathed with a long white robe, and a palme shall be in my hand. c:7.9. Wherfore, that neither the want of necessities for the out-ward man, may take off my courage; nor the want of grace may hinder the conquest; I will sue for both at the hands of my Creatour. I will worship, and fall Pf:95.6 downe, and kneele before the Lord my maker; and on my knees will I pray unto him, and say.

*The prayer.*Mat:6.  
30.

**M**ercifull Lord, thou who cloathest the lillies of the field, which to day are, and to morrow are cast into the oven; extend thy mercy to thy distressed servant. O my God thou seest the nakednesse which I suffer, and thou feelest the cold which my body endures; for of thee, ô Christ, I am a part; of thy mysticall body I am a member. These meane and ragged coverings doe speake at once both my wants, and my desires. What shall I doe, ô father? Shall I noe longer believe thy providence? Or shall I despaire of thy power? O I dare not doe either; for I know that thou canst, and wilt relieve mee, when thou in thy wisdom shalt see it requisite. Blessed Lord, subdue my heart, as thou hast humbled my body; and forgive the sinnes of pride, and discontent which harbour therein. Many of thy Saints have wanted the things of the outward man; yet hast thou enriched their soules with the graces of thy Spirit. I know, Lord, that thou delightest not in the ornaments of the body. Thou canst give what thou wilt; and withhold what thou pleasest. Distressed Lazarus, who for a while did lye at the gate of gorgeous Dives, was caried by Angells into Abraham's bosome. Enable mee with patience to suffer my

Lu:16.  
22.

my wants; and willingly to submit to thy heavenly pleasure. O thou that art clothed *Ps:104* with Majestie, and honour, vouchsafe to cover *1.* my naked soule. Through the merits of thy Christ let it be presented to thee both cleane and unspotted. Make mee to labour the purifying thereof with a flood of my teares: and accept of my groanes through the righteousness of him who groaned in *10.11.* spirit when hee beheld the teares of lamenting *33.* Marie. Holy father adorne thou my inward man with righteousness, and holinesse; that it may be acceptable unto thee when it shall come to thy tribunall. Nothing can hide it from thy wrath, ô father, but the garment of the righteousness of Christ my brother. Wrappe mee, ô Iesus, in that sacred mantle, that I may be hid from the wrath of the reveng-full judg. O thou that cloathest the *11:50 3* heavens with blacknesse, and makest sack-cloth their covering; doe thou apparell my soule with the blacknesse of sorrow, and the sack-cloth of mourning for my crying offences! And so accept of my contrition, that I may hereafter appeare in a long white robe with *Reu:7.* thy holy Saints, and be admitted a member *9.* of thy church triumphant, there to reigne with thee world without end, through Iesus Christ my onely Lord, and Saviour. Amen.



## 3. THE EIGHTH SUBJECT.

*A Virgin's teares.*

The Soliloquie.

Treating of the virginities both of the  
body, and the soule.

## THE EJACULATION.

vers. 1.

{ Give eare to my words, O Lord;  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voyce of my  
cry, my King, and my God ;  
for unto thee will I pray.

1. Cor.

7. 25.

vers: 34

He un-married woman (saith the  
faithfull Apostle) careth for the  
things of the Lord, that shee may  
be holy both in body, and spirit.Such a one am I : unmarried I am : but am I  
such a one also in my care ? Doe I care  
for the things of the Lord, that I may be holy  
both in body, and spirit ? This is a question  
not easily resolved ; it is a duty not ordina-  
rily performed. The externall forme doeth  
commonly borrow the howers of virgins : the  
dresses

dresse and the ornaments of the fading body  
 imploy our *minuits*: and our care is gene-  
 rally more for the day of our *marriage*, then  
 the time of our *account*. Seldome doe wee  
 vallew *religion* above our dresse; or the  
 service of God above the ornaments of our  
 selves. But neither is the beauty of the coun-  
 tenance prevalent with the All-mighty; nor  
 the neateneffe of attire vallewed in his eyes.  
 Hee love's not that care which ariseth from  
 pride; but that which discovereth a zeale for  
 his honour. The most admired beauty shall  
 be sbriveled in the flames of eternall hor-  
 rour, unlesse the soule be more comely by farre then  
 the countenance. The exactest features of the  
 outward man doe illest suite with a lascivious  
 tongue, or an immodest thought. Devoutest  
 virgins are allways fairest; and borrow so  
 much of the flowers of the spring, as to weare  
 a maidens blus in the seate of beauty. My  
 God hath given mee the honour of virginitye;  
 and expecteth to be honoured both in it,  
 and by it. If my soule be as un-spotted as my  
 body is un-defiled, I may hope for a seate with  
 the tryumphant virgins. With the Lamb (saith  
 Saint Iohn) were a hundred fortie and foure  
 thousand having his fathers name written in  
 their fore-heads. These are they which were not  
 defiled with women; for they are virgins:  
 these are they which follow the Lamb whither-  
 soever hee goeth. That Lamb is Christ: those  
 hundred

Reu:

14.1.

vers:4.

hundred fortie and foure thousand *virgins* are the elect: his name in their foreheads is their adoption by grace: they follow the Lamb in the puritie of their soules: and in their chaste & spirituall virginitie they are preserved from the pollutions, and uncleaneesse of the seducing tempter. With these *virgins* I desire to sing my part: for my sexe cannot hinder the hope of immortalitie. With those saints which defiled not themselves with women shall accord those women not defiled with men. It was an honour to our sexe, and my present condition, that my Saviour was borne of the virgin Mary. But I must know that virginitie consisteth not so much in the chastitie of the body, as the puritie of the soule. Even those that are married may have virgin soules; and wee that are *virgins* may be spirituall adulteresses. Shee that preserve's her vessell in holinesse performeth a duety required by our maker: but unlesse to this be added the chastitie of the soule, both body and soule may suffer eternally. The purest virgin is the loyallest wife: for though wee never were engaged by marriage to a man; yet all of us ought to be married to Christ, Saint Paul saith that hee had espoused the Coriothians to one husband, that hee might present them as a chaste virgin unto Christ. This husband is mine; for to him am I espoused; to him am I wedded? But am I a loyall wife to this indulgent husband

1. Thef.  
4.4.

2. Cor:  
11.2.

husband ? Doe I love him ? Doe I honour him ? Doe I obey him ? Have I beene all-ways true , and faithfull unto him ? If every sinne be a spirituall adulterie ; if every transgression be a dishonour unto him ; ô then my conscience will write mee guilty. O my sweete husband , ô my Iesus what shall I say, or pleade for my selfe ? I have forsaken my redeemer to sinne with the tempter, I have declined my husband to committ un-cleaneesse with that ugly serpent : for hee enticed, and I consented. By the ould law an adulteresse was to suffer death. That law doeth still remaine in force ; for death eternall is decreed as a punishment for those that dishonour my patient husband. O what then shall I doe when hee shall question my disloyaltie ? Yet, can hee be so loving as to forbear my punishment, and can hee not be so mercifull as freely to forgive it ? O yes , hee can if hee please : but which way shall I endeavour thus to please him ? O my Iesus vouchsafe to mee thy grace as thou did'st once to an adulteresse ; and then , with her, I will weepe, and lament. Be reconciled unto mee as thou wast unto her ; and then will I wash thy feete with my teares ; and will wipe them with the haire of my head. I will not spare the costliest spicknard, though it drop from the wounds of my sorrowfull heart. I will kisse thy feete , and anoint them with the ointment. O say of mee, as thou

Lev:  
20.10.

Lu: 7.  
38.

M      diddest

vers:47 diddest of her, *Her finnes, which are many, are forgiven; for shee loveth much. Her soule was polluted; so is mine: Her body was likewise uncleane; but so is not mine: yet even so had mine also beene, had not hee preserved mee, who is the husband of my soule. Of my selfe I am fraile, and apt to be shaken by every temptation; to him alone therefore must I render the thanks, who hath kept mee from dishonour; and to him must I pray for the continuance of his protection.*

But is every sinne accounted adulterie? Is the breach of every command an act of disloyaltie? Then virginity it selfe seemeth to be adulterie: and the chastitie of the body to violate the bond of wed-lock with Christ: for Saint Pauls words are peremptorie, saying,

1. Tim. *I will that the younger women marry, beare children, and guide the house, &c. Never was I yet the mother of a child, nor the guide of a house, for never was I married, though the Apostle requireth it. Is it therefore an offence because I am not a wife? Thus indeede they are apt to pleade, who unwillingly submit to my present condition. Saint Paul (if rightly understood) seemes but to allow it, rather then command it; for when hee decreeth marriage to be an ordinance of God, hee doth not thereby determine virginitie a crime.*

1. Cor. *So farre is hee from that, that though hee*  
 7.28. *said, If a virgin marry, shee hath not sinned;*  
 yet

yet hee concludeth saying, *Hee that giveth* vers. 38  
*her in marriage doth well; but hee that giveth her*  
*not in marriage, doth better.* It is true that ma- Heb.  
*riage is honourable in all, and the bed undefiled:* 13.4.  
 but onely wee that are virgins, who neither Mat. 22  
 marry, nor are given in marriage, are as the 30.

*Angells of God in heaven.* Thus is our honour  
 as greate as theirs in the bed un-defiled: yea  
 and more honourable are wee in that our con-  
 dition resembleth the *Angells of God.* So  
 long as I remaine in this state of *virginitie,* Gen. 3.  
 neither are my desires subject to a husband; nor 16.  
 am I tyed to *submission;* nor yet are my sor- Eph. 5.  
 rowes multiplied, as are theirs who in conception 22.  
 are severely sensible of an hereditarie punish-  
 ment. True it is that I am bound to obedience;  
 yet not to a husband whose conditions I know  
 not; but to my parents, of whose love I am Ex. 20.  
 certaine. This is a knot which nothing but 12.  
 death can ever untie. *Marriage* is then but an  
 honourable bondage accompanied with sorrowes,  
 making us subject to him that's our head, yet  
 not freeing us from obedience to those that are  
 our parents. But *Virginitie* hath fewer sorrowes,  
 and lesse subjection; yet lesse too are the  
 comforts, and fewer the blessings. It is my duety  
 therefore to submit to the pleasure of my  
 God; and strive to honour him, in what  
 condition soever I shall live. Should all  
 decree to continue virgins, the number of  
 saints should not be increased, nor the world



remaine above the space of an age. Wherefore,  
 I will not so love virginie as contemning  
 mariage; nor so honour mariage as under-  
 vallewing virginie. In each condition those  
 are most honourable, who most doe endea-  
 vour for the honour of God. In ancient times  
 so greate was the submission of virgins to  
 their parents, that even their vowes to God  
 were subject to alteration at the discretion  
 of the earthly father. So saith the law: If a  
 woman vow a vow unto the Lord, and bind  
 herselfe by a bond being in her fathers house in  
 her youth: And her father heare her vow,  
 and her bond wherewith shee hath bound her soule,  
 and her father hold his peace at her: then all  
 her vowes shall stand; and every bond wherewith  
 shee hath bound her soule shall stand. But if her  
 father disallow her in the day that hee heareth;  
 not any of her vowes, or of her bonds, wherewith  
 shee hath bound her soule, shall stand: and the  
 Lord shall forgive her because her father disallow-  
 ed her. If a vow to God which was made  
 by a virgin, did thus depend upon the plea-  
 sure of her father; assuredly then, the vow of  
 mariage ought not to passe without the parents  
 consent. If by their indiscretion our choyce  
 be amisse, though the sufferance be ours, yet  
 the blame is theirs: If it prove successfull, our  
 joy shall be doubled by our willing obedience.  
 In those weighty affaires concerning wedlock,  
 there is greatest neede of a vigilant eye. It is  
 but

Num.  
 30.3.  
 vers.4.

vers.5.

but justice that the parent should leade her by advice, whose eye is darkned by the violence of affection. Shee that wed's not without counsell, lives not without comfort: for shee judgeth not by the event, but rejoyceth in her obedience. Thus if I doe obey the commands of my parents, I manifest my selfe to be a child of my God, If I willingly submit to their discretion, I may undoubtedly hope for the blessing of my maker; yea, and peradventure it may succeed beyond expectation. God hath beene ever a father to those virgins, who have beene faithfully obedient to his commands. In marriage there is allways a hand of providence: happie are those that marrie in the Lord. Hee was a father to the virgin Rebeckah, when hee gave her unto Gen. 24 Isaac. Hee was a father to the virgin Esther, 16. whom Ahasuerus the King so fervently loved, that hee not onely wedded her, but Est. 2. 17. allso crown'd her, yet was shee alas! but a poore Jewesse, taken into the charitable care of her uncle Mordecai, after her father's and vers. 7. mothers decease. Thus doeth the Almighty provide for those who submit to his pleasure: and labour to espouse a virgin soule to Christ the bride-groome. O my God doe thou be for ever my father, and thy sonne my loving and affectionate husband, that my soule may be adorned with the graces of thy spirit, and be allways acceptable to my deereft Lord."

Ier. 2. *Can a maide forgett her ornaments; (saith God*  
 32. *by his Prophet) or a bride her attire? Yet my*  
*people have forgotten mee, dayes without num-*  
*ber. My soule was a virgin; but shee forgot*  
*her ornaments: shee was a bride, espoused to*  
*Christ; but shee forgott her attire; shee hath*  
*forgotten her husband dayes without number.*

Pl. 45. *The King's daughter, which is all glorious with*  
 13. *in, hath virgins for her companions when shee*  
 vers. 14 *is brought unto the King. Such a virgin should*  
*my soule have beene; but alas shee dare's*  
*not appeare in the sight of the King, because*  
*shee hath left off the ornaments of her vir-*

Ier. 13. *ginitie. Can the Ethiopian change his skinne; or*  
 23. *the Leopard his spotts? Can my soule which is*  
*deflowred with the filthinesse of sinne, ever*  
*hope to be reckoned among the number of*  
*virgins? Can shee which hath assumed the*  
*impudencie of an harlot, ever expect to be ac-*  
*counted modest? Can shee which is deformed*  
*with the staines of iniquitie, ever hope to be*  
*deemed faire, and beautifull? Alas, what*  
*shall I doe? Unlesse my husband be reconciled*  
*unto mee, it is impossible I should escape the*  
*torments of hell? Some that have offended,*  
*have found him gracious: why may not I*  
*hope for a taste of his mercy? Could I but ap-*  
*peare in his sight with beauty, and comelinesse,*  
*hee would presently renew his love, and affec-*  
*tion. O but my soule is full of deformitie, and*  
*for want of care shee is loathsome and ugly.*

But

But is there noe recoverie of a *decayed* forme?  
 Is there noe way to restore a *declined* beauty?  
 Though shee be not *beautifull*, yet let her  
 be *comely*; for *thus* shee may bee, although  
 shee is *black*. To worke *then* will I goe; and Cant:  
 wholly will I labour to make her *amiable* 1. 5.  
 in the *sight* of her *Lord*. Alas! this state and If: 1. 6.  
 condition which shee is *in*, is full of horreur,  
 and disconsolate torments. *From the sole of*  
*the foote, even unto the head, there is noe found-*  
*nesse in her; but wounds, and bruises, and pu-*  
*trifving sores; they have not beene closed neither*  
*bound up, neither mollified with oyntment.* Thus Ps: 38.  
 doe her wounds *stinke*, and are *corrupt*, be- 5.  
 cause of my *foolshnesse*. Thus through the  
*stench* of her wounds, and the *loathsomenesse*  
 of her sores, and the *deformitie* of her *scars*,  
 and the *impudencie* of her *lookes*, and the  
*foulenesse* of her *face*, I know not what to doe  
 to restore her to *his* favour. But I will endea- If: 1. 16.  
 vour to *wash* her, to *make* her *cleane*, and to  
 put away the *evill* of her *doeings* from before *his*  
 eyes. With my *teares* I will *wash* her; with  
 my *teares* I will *cleanse* her. For every *spot*  
 of *sin* which hath *defiled* her, I will shed a  
 whole *fountaine*, a *river* of *teares*. Yet sooner  
 can I *drowne* my selfe in my *teares*, then *they*  
 of them selves can recover *her* beauty. It must  
 be *thou*, ô my *Iesus*, that must assist mee: it  
 must be thy *blood*, ô my *husband*, wich must  
*cleanse* my *pollutions*. Lord accept yet of my

teares which are all that I can offer ; and wash  
 this thy sinfull spouse in the laver of thy blood.  
 This must be the way to regaine his love,  
 from whose affectionate bosome my soule is  
 divorced. By this meanes onely shall shee once  
 againe be receaved as a virgin , though shee  
 Jer:3.1 hath played the harlot with many lovers. Thus  
 therefore will I come , and humbly will I crave  
 his pardon, and forgiveness, I will besiech him  
 to preserve my vessel in honour, and my soule in  
 sinceritie. I will begge , I will intreate , I will  
 pray ; and begging , and intreating , and praying  
 I will say.

### The Prayer.

**B**lessed Lord , Sonne of a virgin , who  
 didst honour virginittie when thou took-  
 est our nature ; hearken to the cries of a  
 Mat:8. lamenting maide. Lord , I am not worthy to  
 8. come unto thee ; I am not worthy to receave  
 any favour from thee ; for I have forsaken  
 Jer:3.1. thee my most indulgent husband , and  
 played the herlot with many lovers. My soule  
 is too foule to be called thine: too often hath  
 shee broken her vovves and promises , to hope  
 for thy love, or thy gracious pardon. But Lord,  
 what now shall I doe ? If yet I should fall  
 into a despaire of thy mercies , I should in-  
 crease my disloyaltie ; and either deny , or  
 despise

despise the power of thy passion. So greate was thy love to the Church thy Spouse, that thou gavest thy selfe to sanctifie and cleanse it with Eph: 5. the washing of water, by the word. My soule, 25. 26. ô Christ, is a member of thy Spouse: be pleased, ô Iesus, so to sanctifie and wash her, that thou mayest present her to thy selfe without verie spot, or wrinkle, both holy, and blamelesse. O Zech: thou who hast opened a fountaine to the house of 13. 1. David, and to the inhabitants of Ierusalem, for Ps: 51. sinne, and for uncleanesse; doe thou wash mee 2. throughly from mine iniquity, and cleanse mee from my sinne. Lord as in mercy thou hast given mee chastitie of body; so give mee likewise the chastitie of mind, and the puritie of soule. Suffer not either the flesh, or the Devill by their wicked suggestions to seduce mee to uncleanesse. Though I am a weake, 1 Pet: 3. though but an earthen vessell; yet be thou 7. pleased to make mee a chosen vessell, a vessell 2 Cor: of mercy. Cause mee to keepe the vessell of 4. 7. A& 9. my body, and to possesse it in sanctification, and 15. honour; and not in the lust of concupiscence, like Rom the Gentiles, which know thee not. O be thou 9. 23. my father in the grace of adoption; be thou 1 Thes: my brother in thy pity, and compassion; be 4. 4. thou my husband in thy love, and affection; and be thou my Iesus in the salvation of my sick, and sinfull soule. Arme mee with constancy against all assaults of carnall imaginations. Give mee modestie in my countenance,



decency in my apparell, civilitie in my behaviour, sobrietie in my discourse, and contentednesse in my condition. Make mee obedient to my parents, respectiue to my superiours, courteous to my inferiours, and loving unto all.

1 Pet: Let not my adorning be outward, of putting on  
3. 3. of apparell: but give mee that wisedome which  
Iam: 3. is from above, to be as an ornament of grace unto  
17. my head; and as chaines about my neck. Pre-  
Prov: 1. serue, ô Christ, both my body and soule in  
9. chastitie and honour while I am here upon  
earth, as becometh a virgin espoused to thy  
Eccl: selfe: and when my dust shall returne to the  
12. 7. earth as it was, let my spirit returne unto thy  
Reu: selfe who gavest it: and to thee let it sing  
14. 3. that new song with the quire of virgins, before  
thy throne for ever and ever. Amen.



## THE NINTH SUBJECT. 8.

*Teares of a woman in the state of  
marriage.*

## The Soliloquie.

Treating of the dueties of a wife to  
her husband.

## THE EJACULATION.

vers. 1.

Give eare to my words, o  
Lord; consider my medita-  
tion.

Psal. 5.

vers. 2.

Hearken unto the voice of  
my cry, my king, and my God;  
for unto thee will I pray.



*M*an was created in the image of Gen: 1:  
God: yet because it was not good 27.  
that hee should be alone, the Lord c: 2. 18.  
did make him an helpe that was vers: 21  
vers: 22  
meete for him. A deepe sleepe fell upon Adam: in  
which, of a rib that was taken from his side,  
was made a woman, the wife of his bosome.  
Thus was marriage instituted at first in para-  
dise, and though, after the woman was fra-

## 276      *Teares of the married.*

c:2.31. med by the Creatour, it is not directly sayd  
*shee was very good*: yet seing it was verified  
of *Adam*, it was true of *Eve*; both of them  
yet remaining *innocent*. O blessed was that  
time when the husband and wife were so  
truely one, that they were free from offen-  
ding the *holly one*. But they stood not long  
in this their *integritie*: for they conspiring  
together in the first offence, layed the founda-  
tion of *discord*, and *division*. From hence doe  
flow the disturbances of *marriage*: and since  
c:3.24. *Adam* and *Eve* were driven out of *Paradise*,  
neither is *virginitie* allways contented; neither  
is *wedlock* free from *disquietnesse*. When the  
Lord was moved to *jealousie* by the *idola-*  
trous *Israelites*, hee greatly abhorred them, in  
so much as hee caused the fire to consume their  
young men; and their maidens were not given  
to *marriage*. Well might the Psalmist say hee  
was wrath when the maidens were deprived  
of their *nuptiall* honours. Yet had the *virgins*  
knowne the cares of *wedlock*, peradventure  
their curse might have beene deemed a  
blessing. Wee who are taken from the wings  
of our parents, sleeke for our content in the  
bosomes of our husbands: yet (lest wee should  
idolatrously dote on them that are our heads)  
even thence many times doe flow our distur-  
bances whence wee expect our happinesse.  
But why alas! doe arise those stormes of dis-  
content? *Mariage* should unite the hearts, and  
affections;

affections; and those who thereby are made one flesh, should likewise be one in the bond of love. Distords and divisions are the cankers of amitie: and like unto the worme in the gourd of *Jonas*, bring confusion where they are nourished. Saint Iohn determine's that God is love: whereſoever therefore wee find not love, wee may juſtly conclude there is not God. Yet many times doe I heare the clamours of people: for many men and their wives are more ſubject to complaine, then to conceale the frowardneſſe of their violent paſſions. But am not I one of thoſe whoſe indiſpoſition to obedience, or want of diſcretion, ſeeketh to violate the lawes of marriage? All ſuch divisions are both irreligious, and ſicke to deſtroy the very rules of nature. By marriage two are united into one: but by diſcords one is divided into two. Where wedlock tyeth not two in one, there is noe obedience to him who is three in one. If therefore I enjoy not that happie concord. I muſt ſearch into the cauſe which produceth ſuch diſcord. Affuredly that wedlock which at firſt was inſtituted by the *All mighty*, and ſeconded by the bleſſing of increaſe and multiplying, cannot be accompanied with ſchiſmes, and contentions without a greate offence to him that ordained it. Chriſt my Redeemer did honour it with his preſence; and to ſhew how much hee delighted in this ſacred union, hee began

Eph: 5.  
31.

Ionah:  
4. 7.

1 Io: 4.  
8.

Gen: 1.  
28.

## 278 Teares of the married.

10:2. 1. his miracles at a wedding in Galilee. But if  
 vers:7. marriage be so ancient, as to fetch its begin-  
 8.

ning from man in innocency; if it be so reli-  
 gious, as to be honoured thus by my Lord and  
 Saviour, why then is it so peremptorily con-  
 cluded by the Apostle, that *It is good for a*

1 Cor: man not to touch a woman? Are women so  
 7.1. odious in the eyes of Saint Paul, that hee  
 should account it *not good for a man to touch*  
*his helper, his rib, himselfe?* What should the  
 Apostle meane in this position, when as

Gen:2. God himselfe determined, and said, *It is not*  
 18.

*good that the man should be alone?* Can the  
 scripture containe a manifest contradiction:  
 or doeth St. Paul decree directly against  
 God? Noe, noe: let mee search more nar-  
 rowly into those sacred texts, and I shall find  
 that my God doeth speake of *that good* which  
 concerneth *propagation*, without which the  
 whole race of humanitie would soone be  
 extinct: but by his *Apostle* hee speaketh of  
 a good which opposeth not *honestie*, but which  
 is joyned with *profit*: hee decree's not that  
 tis *sinfull* but onely *inconvenient*. Moreover  
 hee speakes not of *all* in *generall*, but onely  
 of *those* who are endued from above with the  
 guift of *continencie*: afterwards therefore hee  
 thus concludeth, saying, *But if thou marry,*  
 1 Cor: *thou hast not sinned: and if a virgin marry, shee*  
 7.28, *hath not sinned: neverthelesse such shall have*  
*trouble in the flesh,* Thus may marriage indeede  
 be

be troublesome, but it is not dishonest; it may be inconvenient, but it is not unlawfull. In it selfe considered it hath authoritie from God: yet upon some considerations, or private respects to some indeede it may prove unlawfull. Whatsoever is concluded without the free consent of both the parties, is not regulated according unto law. Neither feares, nor menaces, nor delusions, nor compulsions, noe nor want of yeeres, or judgment can be legally present at the tying of this knott. The consent must be mutuall, and proceede from a sound, a free, and un-corrupted judgment. When the servant of *Abraham* treated of a mariage betweene *Isaak* and *Rebeckah*, her brother and her mother concluded not hastily, but said, Wee will call the damself, and enquire at her mouth. And they called *Rebeckah*, and said unto her, Wilt thou goe with this man? And shee said, I will goe. Thus must a mutuall, and free consent, without the disturbance of the reason by either excessse of wine, or distracted thoughts, or feares and terrours, or cozening and delusive promises, be present at the making of this holy contract. The consent indeede must be free, without compulsion; but not without advice and direction. The will of a child (especially in this) must submit to the wisdom, and the counsell of parents: for seeing that children are reckoned among the goods

Gen:  
24.57.  
vers: 58



## 280      *Tears of the married.*

- goods and possessions of parents, even reason decreeth that their Lords should dispose of them. When *Abraham* dispatched his servant to seek a wife for *Isaak*, hee made him
- Gen. 24. 3. swear by the Lord, the God of heaven, and the God of earth, that hee would not take a wife unto his sonne of the daughters of the *Canaanites*. When *Isaak* called *Jacob*, and blessed him, hee charged him, and said unto him, Thou shalt not take a wife of the daughters of *Canaan*. Thus the law of the parents was a rule for the children: and they durst not marie where they were forbidden. In a letter which the Prophet sent unto the people whom *Nebuchad-nezzar* had caried captive
- Jer. 29. 6. to *Babylon*, hee not onely wrote unto them, saying, Take yee wives, and begett sonnes and daughters: but hee also ordered them to take wives for their sonnes, and to give their daughters to husbands. Thus must children,
- Eph. 6. 1. (especially in the serious & weighty affaire of mariage) obey their parents in the Lord;
- Col. 3. 20. for this is right. They must obey their parents in all things; much more therefore in the choyce of those whom wedlock must conjoyne: for this is well pleasing unto the Lord.
- 1 Cor. 7. 38. It is in the fathers power to give his virgin in mariage: and the Apostle saith, that hee which doth so, doeth well; although hee which giveth her not in mariage is said to doe better. The heate of desire doth often darken the eye of

of reason; and make's us more apt to study our present content, then wisely to prevent an ensuing danger. Therefore must parents have power to dispose of those, who for want of advice may wedde their destruction. This counsell and direction taketh not off from the freedom of consent; but rather sett's them at liberty who for want of discretion had not power to consent. Nature is easily led amisse; and unadvised youth besides other inconveniencies may fall upon the shelves of neerenesse of blood, unlesse they have some to advise, and direct them. Those that choose without reason, and marrie without advice, doe but climb up a steepe and loffie rock, to throw themselves downe a mighty precipice. Though the *Lev. 18* Leviticall law hath forbidden diverse to agree in wedlock, yet often wee see that men are apt either directly to oppose that law, or at least to affect most deerely those whom even nature it selfe forbiddeth wedlock; allthough not directly mentioned in the law. But the sager parent will easily conclude, that those whom the law forbiddeh not expressly to joyne in wedlock, implicitly it prohibiteh, if the propinquitie of blood be equall to those whom it denyeth marriage. The safest way is to avoyd such contracts as are not in words permitted by the All-mighuy. That marriage must needes be full of discontent, which is not directly grounded on a positive law. Hee who first did  
institute

## 282 Teares of the married.

*institute* mariage, did afterwards bound, and *limitt* the institution. If the *spring* be troubled, the *water* of necessitie must become *impure*. If wee do not *beginne* our wedlock according to *rule*, wee cannot expect that content which our hearts desire. Those who *beginne* with a *breach* of the *law*, can hardly live according to *law*. Lord, how many sinns and infirmities doe attend us mortalls! Wee are apt to *fall*, when wee want a *guide*; and yet wee are *unwilling* to be guided by our directours. The way to *heaven* is full of difficulties; yet God hath provided us meanes to overcome them. To prevent the *ruine*, and destruction of the *Kind*, hee instituted *mariage* that wee might be *fruitfull*, and *multiplie*.  
 To *avoide uncleanesse* every man is allowed to have his owne wife, and every woman her owne husband, that *Satan* tempt them not for their *incontinency*. To prevent a *scarcitie* of godly saints, hee allowed *wedlock*; and commanded parents to bring up their children in the *nurture*, and *admonition* of the *Lord*. Thus our good God is pleased to give us the blessing of *increase*, that thereby wee may adde to the number of *Saints*. Hee giveth us a being by his *power*; a *well-being* by his *providence*; yea a *christian* and *comfortable* being by his *goodnesse*, if wee obey his *commands*, & forget not his *statutes*. O what a *happinesse* doth that mariage produce, which is both *begunne*,  
 and

Gen:1.

28.

1 Cor.

7. 2.

vers. 5.

Eph. 6.

4.

and continued in God! It putteth us in mind of that happie accord which was betweene Adam and Eve in innotency: and when wee remember it, wee strive to imitate it. In our choyce, wee magnifie God, when wee honour our parents. In our consent wee glorifie God for the use of our reason. In the freedome of our consent wee are taught to be sensible how sinne had enslaved us; and yet how wee are freed by the mercies of our Redeemer. Thus when wee addresse ourselves to God in all things; and both choose, consent, and wedd according to his appointment, our lives are full of comfort, and content. Those who are thus united together, are carefull to live in righteousness towards God; and in amitie, and chaste sobrietie among themselves. In afflictions they are each a comforter to the other: in prosperitie they share their plenty, and increase: in their issues they magnifie God for his blessings, and both of them strive to make those pledges of love which resemble them selves, to be more like unto God their father in heaven. As the husband is made the head of his wife, so hee strives to protect her, and indulgently cherisheth the flesh of his flesh. Hee instructeth her in righteousness, and according to knowledg hee dwelleth with her, giving honour unto her, as to the weaker vessell. Againe, as Eve was not made of the head but the rib, so the good wife doeth not seeke

Eph. 5.

23.

Gen. 2.

23.

1 Pet. 3.

3. 7.

## 284    *Teares of the married.*

- vers. 5. seeke to rule, but be governed; and being thus  
 6. in subjection to her owne husband, shee obeyeth  
 Eph. 5. her Lord, as Sarah did Abraham. Shee wil-  
 22. lingly submitteth herselfe to her husband, as  
 vers. 33. unto the Lord. Him shee reverenceth; him shee  
 1 Cor. 14. 35. obeyeth; and quietly, and meekely asketh him  
 at home, what shee desireth to learne. These,  
 ô these are the sweete contents which crowne  
 c. 7. 39. the married, if they marrie in the Lord. Tis true  
 that many times these duties are neglected  
 Gen. 3. through the want of religion: and the serpent  
 1. come's often betweene the husband and wife,  
 as at first hee did betweene Adam & Eve,  
 That sinne which expelled him out of heaven  
 hee laboureth to kindle in our secret hearts:  
 and then the wind of the apple doe's blow the  
 coales. From hence ariseth the smoake of  
 discontent: from hence doeth issue the conten-  
 tion of her which the wise man resembleth to  
 Prov. a continuall dropping in a very rainy day. But  
 27. 15. those whom God hath joyned together, nothing,  
 Mar. should seperate. Nothing indeede should, and  
 10. 9. nothing doth seperate them; for 't is onely  
 sinne which causeth dissention; and that sinne  
 is onely a privation of goodnesse. Had not  
 sinne beene acted even in that very garden  
 where mariage was instituted, that sacred  
 yooke had never beene burdensome. O that  
 our God would be pleased to make us againe  
 so like unto himselfe, that our love might be  
 Eph. 4. tyed up in the bond of peace! Wee who by na-  
 3.

ture

*Teares of the married.* 285

ture are fuller of imperfections then those that  
are our *Lords*, should then be freed from the  
blame of *disquietnesse*. God hath so honoured  
our *sex*, that hee hath called his *Church* by  
the name of a *woman*: and not onely so, but  
allso of a *wife*; for so the *Angell* said to  
Saint *Iohn*: Come hither; I will shew thee the *Rev.*  
*Bride*, the *Lamb's wife*. Of that woman, of *21. 9.*  
that wife of my *God* must I learne the *duetic*  
which I owe to my *husband*. To him must *Eph. 5.*  
I submit my selfe, as unto the *Lord*, because *22.*  
the husband, is the head of the wife, even as *ver. 23.*  
*Christ* is the head of the church. Him I must  
love: to him I must be subject in every thing. I *Tit. 2. 4*  
must care how to please him: I must reverence *Eph. 5.*  
him: I must obey him, as *Sara* obeyed *Abraham*, *24.*  
calling him *Lord*: I must be instructed by him. *1 Cor. 7. 34.*  
I must not depart from him; but must be dis- *Eph. 5.*  
crete, & chaste; a keeper at home; good, & obedient *33.*  
unto him; that the word of *God*; be not blasphem- *1 Pet. 3. 6,*  
med. To him indeede I must submit my selfe *1 Cor. 14. 35.*  
as unto the *Lord*: but this submission must not *C. 7. 10.*  
be servile; for it must be onely so as it is fitt *Tit. 2. 5*  
in the *Lord*. Him I must love, for hee is my *Col. 3. 18.*  
selfe. To him I must be subject, as the infe-  
riour parts are unto the head. I must care *1 Pet. 3. 1.*  
how to please him both for the performance  
of my *duety*, and for the quietnesse and  
content which will ensue upon it. I must  
reverence him, for hee is my *superiour*: I must  
obey him, for hee is my *Lord*: I must be  
instructed



## 286      Teares of the married.

*instructed by him, for, hee is my teacher: I must not depart from him, because the power which*  
*1 Cor. 7. 4. formerly I had over my selfe, is resigned up to his will; and pleasure. I must be discrete, because I am a wife: chaste, because I must be a loyall wife: a keeper at home, because a house-wife; good, and obedient, that the word of God be not blasphemed. Submission is required, joyned with love, to avoyd anger and contention; for Solomon hath decreed that It is*  
*Prov. 21. 19. better to dwell in the wilderness, then with a contentious, and an angrie woman. Subjection*  
*1 Pet. 3. 4. and reverence are arguments of a meeke, and quiet spirit, which in the sight of God is of great price: for a clamorous woman is styled*  
*Prov. 9. 13. foolish. Obedience is due to those that are our instructors: seeing therefore our sexe is guiltie*  
*1 Tim. 2. 11. of ignorance, wee are commanded to learne in silence, with all subjection; for if wee are*  
*Prov. 26. 12. wise in our owne conceits, the wise man saith there is more hope of a foole, then of such. Discretion is allso required in our sexe; for long*  
*c. 11. 22 agoe did Solomon say, As a jewell of gold in a swine's snout so is a faire woman which is without discretion. Certainly those who submit to their husbands, who love them, are subject to them, carefull to please them, reverence them, obey them, are willing to be instructed by them, depart not from them, and are truly discrete, conscience will preserve them chaste, civilitie will keepe them at home, and*  
*religion*

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religion will make them good. O that our Ps:119.  
 wayes were made so direct, that wee might  
 keepe these statutes! When I consider of this  
 bond which unite's mee to my husband, how  
 can I choose but blesse my God for his ordi-  
 nance. When I looke upon the pledges of our  
 mutuall love, those children which God doeth  
 send for our comfort, how can I choose but  
 magnifie his blessing? Though many are  
 the infirmities of a woman; many dueties be-  
 long to a wife; many cares and pangs belong  
 to a mother; yet our infirmities are often re-  
 dressed by marriage; our dueties are our delight,  
 being guided and comforted by our carefull  
 Lords: and our cares, and pangs are richly  
 rewarded in our obedient children. O how  
 gracious is our God unto us, who governeth us  
 by those who are made our selves: and to in-  
 crease our love and obedience to our husbands,  
 giveth us the lively resemblance of both in  
 our tender off-spring! These children whom  
 I would have obedient unto mee doe put mee  
 in mind of that obedience which I owe to my  
 husband: and much more of that which all of  
 us owe to our bountifull God. That sacred  
 tye of holy wedlock putteth mee in mind of  
 the infinite love of Christ to his church. Hee  
 hath blessed mee with the first; and shall I  
 not labour to be a worthy, and a thankfull  
 partaker of his love in the last? The first I  
 enjoy; though I deserve it not; the last I  
 am

am offered, yet zealously and religiously enough I embrace it not. If I neglect my love and duty to my husband, I cannot expect the love of Christ. Alasse by sexe I am fraile, and not willing to obey: by paines I am froward, and not fitt for advice: by sinne I am haughtie, and not apt for submission. Nature enclineth us to love; but unlesse that love be regulated by religion, it often either is sullied with impuritie, or degenerateth into hatred. O what shall I provide to answer my God, when hee shall stricktly examine mee concerning my duty first to himselfe; next to him whom hee hath made my Lord; and lastly to them who are my tender, and parcelled selfe? Certainly obedient enough I cannot be to God: dutifull enough I can scarcely be to my husband: loving and carefull enough I can hardly be of my children. All of us faile in some thing or other: and I feare that I am the weakest of all. Every sinne displeaseth my God: o what shall I doe to appease his wrath?

- Mic.6. Wherewithall shall I come before the Lord;  
6. and bow myselfe before the high God? Shall I come before him with Burnt offerings; with  
vers.7. calves of a yeere old? Will the Lord be pleased with thousands of rammes, or with ten thousand rivers of oyle? Shall I give my first-borne for my transgressions: the fruite of my body for the sinne of my soule? Alasse hee desireth not sacrifice: Ps.51.  
16. hee delighteth not in burnt offering. The sacrifices  
vers.17 of

of God are a broken spirit: a broken, and a contrite heart hee will not despise. To my Lord therefore will I hasten whom I have offended: to my God will I addresse my selfe, whom I have displeased by my manifold neglects: and insteede of rivers of oyle, I will swimme unto him in rivers of my teares. My heart I will teach to groane so lowde, that it shall be heard to heaven. Each teare which I shed shall proceede from a heart so humbly sorrowfull, that they shall seeme to have the faces of Angells in reflexion; and I will pray that those teares may be accepted by the Angel Mal:3. of the covenant. If through my indiscretion 1. contentions have arisen betweene my head and the members, I will meekely justifie the words of the King Solomon; and not onely resemble, but have even the same to which hee compareth mee: I will have a continuall Pro:27 dropping in a very rainie day. Mine eyes shall 15. droppe, and my heart shall droppe; and from them both shall issue as it were water and blood, that with my teares I may wash the sacrifice of my God; and my heart may be made an accepted offering. Yet shall not the Mat:7. raine descend onely, and the floods come, but 25. the winds allso shall blow. From mine eyes shall the raine descend, and the floods of my teares shall come: and then from my heart the winds shall blow. From my heart I will send out sighs of sorrow, and the Lord shall 1. King 19.11.

## 290 *Teares of the married.*

vers. 12 *be in the wind. And with that wind shall be an earth-quake ; my enlivened earth shall quake with feare of the judgments of my God : so the Lord shall be likewise in the earth-quake. And with that earth-quake shall be fire ; even the fire of love , and zeale together : so the Lord shall be in that fire. And with that fire shall be a still small voyce ; and unto the Lord shall that voyce be directed ; for to him will I looke , and pray , and say.*

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### *The Prayer.*

**A**ll-mighty Lord , ever-lasting father, who hast beene pleased to vouch safe mee the blessings of this life , and to give mee my desires both in a husband , and children : be pleased to give mee a thankfull heart for these thy mercies. It is thy goodnesse, and not my merit , that I have receaved from thee these blessings of thy bountie. Iustly, ô most iustly , mightest thou at once deprive mee of these comforts , because I have neglected my obedience to the one , and my care of the other. Humbly, ô my God , and with a bleeding heart I confesse my faylings , and am sorrie for mine offences : Lord be gracious to mee thy servant. It is thy hand alone which hath preserved mee from the foule offences which many commit ; for without thy protection

tection by nature I am noe better then that  
 strange woman, who forsaketh the guide of her Pro: 2  
 youth, and forgetteth the covenant of her God. 17.  
 By nature I am carnally worse by farre then  
 were *Aholah*, and *Aholibah* spiritually, who  
 committed whoredomes in their youth. Lord Eze: 23  
 make mee ever acknowledg this thy pro- 3.  
 tection; and testifie my thankfullnesse in  
 my industrious care to performe my duties.  
 Be thou stil the protectour and the gracious  
 defender both of mee, and mine. Blesse him  
 whom thou hast sett over mee; and graunt  
 that hee may dwell with mee according to know- 1. Pet:  
 ledg, that so wee being heires together of the 3. 7.  
 grace of life, our prayers may not be hindered.  
 As thou hast made mee a fruitfull vine by  
 the walls of his house, so make mee endeavour  
 to be fruitfull in good workes, and increase Ps: 128:  
 in the knowledg of thee my God. Let those 3.  
 Olive branches, about my table be every one Col: 1.  
 of them like a greene Olive in the house of 10.  
 thee, o my God; and trust in thy mercy for ever Ps: 128  
 and ever. Make mee to my husband a fru- 3.  
 dent wife, as sent from thee, that hee may Ps: 52. 8  
 rejoyce with mee the wife of his youth. To this Prov.  
 purpose. set a watch, o Lord, before my mouth, 19. 14.  
 and keepe the doore of my lippes. Make mee c: 5. 18.  
 a gracious woman retaining honour, that I may Ps: 141.  
 be a crowne to my husband: a wise woman, 3.  
 labouring to build up my house, and familie: Prov.  
 and a veritious woman, fearing thee, Heare 11. 16.  
 mee, c: 12. 4.  
c: 14. 1.  
c: 31. 20  
verf. 30



292 *Tedres of the married.*

mee, ô my God, and graunt mee my petitions for the worthinesse of *him* who is an *indulgent husband* to his *Spouse the Church*, even *Iesus Christ* my onely Lord, and Saviour. Amen,



THE

## THE TENTH SUBJECT. 10.

*Teares of an Aged woman.*

The Soliloquie.

## THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.

**T**He dayes of our age are three-score Ps: 90.  
yeeres, and ten; (saith David) 10.  
and if by reason of strength they be  
foure-score yeeres, yet is their strength  
labour, and sorrow; for it is soone cut off, and  
wee flee away. Lord how true diddest thou  
speake by the mouth of that Prophet! True  
I find it, who have now accomplished the  
number of so many yeeres. My strength is  
labour, not because of any paines which I take,  
but onely by reason of the paines which I  
suffer. Age hath beene allwayes freed from  
worke, because it suffereth more in a languish-  
ing weakenesse, then the young and lustie

## 294    *Teares of the Aged.*

Num:3 doe in their travells. From twentie and five  
 24. yeeres old and upward the Levites were requi-  
 red to wayte upon the service of the Tabernacle  
 vers. 25 of the congregation: And from the age of fiftie  
 yeeres, they were to cease wayting upon the ser-  
 vice thereof and to serve noe more. God will  
 have the best of our time, yea all for his ser-  
 vice. But, alas, the custome is too common  
 among us to serve our selves at least untill  
 fiftie; and it may be then, or not so soone,  
 wee thinke upon God. But why should wee  
 not rather render the yeeres of our strength to  
 Ps:43.2 the God of our strength? The fault which I  
 complaine of is too frequent among others;  
 but can I excuse my selfe from the guilt there-  
 of? I now beginne to thinke upon the ser-  
 vice of my God, when through age I am noe  
 more able to serve my selfe. Every thing  
 disturbeth and tormenteth my aged limbes:  
 even my very apparell becometh a burden. O  
 why doe people so fondly desire to live to be  
 aged? Have the gray haire delight; or the  
 parched, and dryed body any pleasure? Alasse  
 noe: I find it hath not. *This; this* is the time  
 which the Preacher speaketh of. Now the  
 Eccl: Sunne, and the light, and the moone, and the  
 12.2. starres are darkened; and the clowdes returne  
 after the raine. The beautie of the countenance  
 which shined like the Sunne; the skiecolloured  
 eyes; the apples of those eyes which sparkled  
 like the Starres, are growen dimme, and  
 obscure,

obscure. The eye-lids are filled with waters like a swollen cloude, labouring in the deliverie of it's mournesfull burden. Pleasures, and delights, and joyes, and merriments have now with-drawne the lustre of their glory: and paines, and dolours, and griefes, and sadnesse have benighted my feeble, and crazie body. Now the keepers of the house tremble, and the vers. 3.  
strong men bowe themselves, and the grinders cease because they are few, and those that looke out of the windowes be darkened. My knees, which were the supporters of this walking dust, begin to creeckle, and tremble under their oppressing burden. Mine armes, and hands have forgotten their stedfastnesse, and quake and faint in the execution of their just commands. The teeth which prepared the meate for the stomack, are fled away from their narrow chambers, and left the open doores, the hollow gummes in trust to mock my desires. Those eyes which once could dazell the spectatours; & sate proudly in their thrones, darting their rayes upon their desired objects, have now the curtaines of age drawne over their flames; and the vayle of antiquitie eclipseth their glory. Now the doores are shut vers. 4.  
in the streetes, and the sound of the grinding is lowe, and here is rising up at the voyce of the bird, and the daughters of musick are brought low. My feete are afflicted with lamenesse, that they cannot any longer carie mee into the streetes.

The sound of the grinding, the desire of foode, the sharpenesse of the appetite is abated, and growne low. The birds of the night, the theeves and the robbers awake mee out of my slumbers; & sometime my carefull thoughts present to my fant'sie a feare of their entrance, which causeth mee to watch when there is noe necessitie. The daughters of musick, the tongue that was so nimble, and the lippes that were so active, and the voyce that was so melodious, have forgotten the songs, and sonnets of youth. Now I am afraid of that which is high, and feares are in the way: and the Almond-tree flourissheth; and the grasse-hopper is a burden; and desire faileth. When I attempt to walke, the dimnesse of mine eyes doeth multiply the objects, and maketh mee believe that I must climbe over mountaines. The weakenesse of my feeling perswadeth my feete that the smallest stones are mighty hills. Every bush in the way that shooteth up its twigges, appeareth like the ragged teeth of a devouring sawe. The Almond-tree flourissheth: the early, watchfull Almond-tree, which forwardly produceth its fruits in the prime of the yeere: my cares increase, and cause mee to walke betimes in the mornings. My weakenesse accounteth the leaping of a grasse-hopper upon my furrowed skinne, like the weight of a burden that would crush mee to the earth: and the desire of youthfull delights is fled from  
my

my remembrance. *The silver chord is loosed; & the golden bowle is broken; and the pitcher is broken at the fountaine; and the wheele is broken at the cesterne. The tongue is growne silent, which was wont to sing like the silver trumpets; the strength of the loynes hath submitted to age: the braine which was kept in the bowle of the skull, is dried up in the panne which so carefully preserved it. The very gall is broken, and seperated from the liver the fountaine of blood; and the whole body is readily prepared for the sepulcher.*

Thus hath my God spared mee so long, untill I am even wearie of this his mercy: for in my youth I was not so fearefull to be snatched from my pleasures, as now I have a longing to be released of my paines. *My flesh, and my skinne are made old; and my bones are broken.* Lam:3. 4. Such yeeres have seldome crowned the issue of Adam, without the societie of weakenesses, and sorrowes. *The eyes of Israël were dimme for age, so that hee could not see. Ahijah the Prophet could not see; for his eyes were sett, by reason of age. Asa in the time of his old age was diseased in his feete.* Thus wee that are ancient are subject to as many infirmities as wee have lived yeeres; & each part of our bodies is ready to torment us with severall aches. Now I stand in neede of a *Job*, whose comforts may uphold mee as I am falling; and that hee may strengthen my feeble knees, O how I

vers. 6.  
1. King  
14.4.  
C:15.23  
Job.4.4



## 298      Teares of the Aged.

**Is:35.3** want some charitable person, who could  
 strengthen my weake hands, and confirme these  
 feeble joynts! *Aged I am; feeble I am: I have*  
**Prov:** that which Solomon calleth the *beauty of ages;*  
**20.29.** I have the *gray head.* But what *beauty* is there  
 in these *silver haire*; unlesse I have religion  
**ci:16.31** *springing in my heart? The hoary head is a*  
*crowne of glory: yet, not unlesse it be found in*  
*the way of righteousness.* The Israëlites were  
**Lev:19** commanded to *rise up before the hoarie head;*  
**32.** and to *honour the face of the old:* but surely the  
 Lord intended not that *reverence* should be  
 given so much to the *age*, as to the *goodnesse*  
 of the person who was thus to be respected.  
 As wee that are *aged* have more *experience*  
 through the multitude of our *yeeres*, then  
 the *young* and *lustie* inhabitants of the earth  
 so should wee be *instructors* of them in *good-*  
*nesse*, and *vertue*. As wee doe somewhat re-  
 semble our *God* in the number of our *dayes*;  
**3. Pet:1** so should wee strive to be *holy* as hee is *holy*,  
**26.25** **Dan:7.** who is the *ancient of dayes.* I can speake the  
**2.** *chronicles* of times that are past; and report  
 the various occurrences, which happened in  
 my *youth*: but doe I strive therein to set forth  
 the *goodnesse*, and *mercies* of him that hath  
 spared mee so long to publish his *praises*? Iob  
 saith that *With the ancient is wisdom*, and in  
**Iob.12.** *length of dayes understanding.* Thus indeede it  
**12.** should be; but doe I verifie those words of  
 Iob? The Prophet complaineth that *gray*  
*haire*

# Teares of the Aged. 299

haire were here and there upon Iſrael; yet hee Hof:7.  
 had noe knowledg. Greate men are not allways 9.  
 wiſe: neither doe the aged allways underſtand Iob:32.  
 wiſedome. That is onely true wiſedome which 9.  
 maketh us reſemble the Prophet David, who  
 underſtood more then the ancients, becauſe hee kept Pſ:119.  
 the precepts of the moſt high. As for other wiſe- 100.  
 dome, it hath noe vallew in compariſon of this,  
 for of ſuch it is that Iob ſpeaketh when hee  
 ſaith, God removeth away the ſpeech of the truſtie;  
 and taketh away the underſtanding of the aged. It Iob:12.  
 is that wiſedome alone; it is that underſtan- 20.  
 ding onely that David had, which cauſeth  
 both the guiſt, and the bleſſing of antiquity. Let Prov:3.  
 thine heart keepe my commandements (ſayth the 1.  
 Lord by king Solomon) for length of dayes, & verſ.2.  
 long life, and peace ſhall they adde unto thee.  
 This is that true wiſedome indeede, which  
 hath length of dayes, in her right hand; and in verſ.16  
 her left hand riches and honour. Such aged peo-  
 ple as theſe were they whom God promiſed at  
 the reſtauration of Ieruſalem, when hee ſayd,  
 there ſhall yet old men, & old women dwell in the  
 ſtreetes of Ieruſalem; & every man with his ſtaffe Zech:8  
 in his hand for very age. Such as theſe doubtleſs 4.  
 were they of whom Eliphaz boated to Iob  
 in his diſtreſſe, when hee ſaid, with us are  
 both the gray headed, and very aged men, much Iob:35.  
 elder then thy father. Thus I reade of the wiſely 10.  
 ancient; but am I one of thoſe who have  
 wiſedome, and underſtanding? Is my zeale as

much inflamed with the love of my God, as my body hath abated of its youthfull heate? Long enough have I lived to be acquainted with the precepts, and commandements of the most high: and to teach the younger by a religious example. How many in all these clusters, these heapes of yeares have I advantaged in the way of godlinesse? How many have I endeavoured to reclayme from wickednesse? What judgments of God upon sinfull miscreants have I observed in my time? What use have I made of them for mine owne humiliation? How often have I discoursed of them to the younger people, that so they might be affrighted from the perversenesse of their evill wayes? I can remember trifles which happened even in my childehood; but did I ever observe the goodnesse, and the tender mercies of my maker? My numerous yeeres command mee now to be an adviser of youth. Every one honoureth the hoarie haire: but if there be as well a frost in the conscience, as snow upon the head, wherein doe I excell the very heapes of soyle which are cast out from our dwellings? The dustie monuments of those our ancestours, which in their declining columnes nodde towards the earth, doe as gravely teach the certaintie of our end, as these skarres, and wrinkles of age in my shrivelled skinne. The lesse I enjoy of a radicall moisture, the sooner, shall I become the sport of the winds,  
and

and be blown about in mistie ashes. My multiplied dayes are but the increase of my finnes, unlesse I can make each line in my face a correctour of vice; that people may imagine that they were placed there as much by my holy anger at offendours, as by the continued account of my flying minuits. Most powerfull was that exhortation of the valiant Ioshua, when, being old and stricken in yeeres, Ios: 23. hee put the Israëlites in mind of the mercies of God. Most prevalent was the rhetorick of the Doctour of the Gentiles, when (though, as himselfe saith, hee might be much Philem. bold in Christ to enjoyne Philemon that which <sup>vers. 8.</sup> was convenient, yet) for loves sake hee rather <sup>vers. 9.</sup> besought him, being such a one as Paul the aged. Were I such a one as was Ioshua, or Paul, my death might be lamented when I shall be caried to my grave. When the greate confusion was to come upon Ierusalem for her many rebellions, it was not to be the least of their punishments, that God would take away from them the prudent, and the ancient. Be- Is. 3. 2. cause the people turned not unto him that did c: 9. 13. smite them, neither did they seeke the Lord of hosts; therefore (saith the Prophet) the Lord <sup>vers. 14</sup> will cut off from Israël head; and tayle, branch and roote in one day. The ancient and honourable <sup>vers. 15</sup> hee is the head; and the Prophet that teacheth lyes hee is the tayle. Mine yeeres doe number mee among the ancient of our times, but

302<sup>e</sup> Teares of the Aged.

doe my *vertues* ranke mee with those that are truly *honourable*? Those who have well *deserved* in the time of their *lives*, are *embalmed* with *teares* at their sad, and dolefull *interments*. But shall I be lamented at my funerall obsequies? Peradventure I may; for some may remember that I have beene *open-handed* to the *poore*, and *indigent*: some that I have *visited* the *sick*, and *infirm*. But what of that? These might *appeare* to *others* as acts of *charitie*; and yet by some *sinister intent* which I might harbour in my bosome, they may be charged to *mine account* for *hainous offences* by the all-seeing God. That *good* which I performe to any of my neighbours, ought to be done onely in *obedience* to my *Lord*. I must therefore be carefull that both my *acts*, & *intents* be truly good. If I doe *not* good even in the *neglect* of good, I am guilty of evill. If I *serve not* my God

Pf: 16.3 I *robb* the *Saints* upon earth, and I *eate* and *drinke* those creatures of *his* which might *relieve* his thankfull, and obedient *servants*. Whatsoever I have I doe not *create* it, I onely *receave* it: so I must necessarily acknowledge it not *mine*, but *Gods*. If I *mploy* not *his gifts* for the advantage of *his glory*, I doe but *borrow* that which I intend not to *restore*: so though my God *needes not* my *thanks*, yet *needes* hee must *punish* mee for *mine unthankfullnesse*. What then shall I doe?

I doe? Have I lived thus long at the bounty  
of my God, and am I now to beginne to be  
thankfull to my God? Ould I am; and (as  
Isaak sayd to Esau) I know not the day of my death: I must therfore so provide for my  
death, as if *this moment* were the period of  
my life. The young may dye; theould must  
dye. So teach mee, ô Lord, to number my  
dayes, that I may apply my heart unto wisedome. Gen: 27. 29.  
Ps: 90. 12.

O that I were as good as I am aged! Many  
that are younger in yeeres then my selfe, are  
elder by farre in goodnesse, and vertue. But  
why have I beene so slothfull, so negligent in  
the affaires of heaven? Must age be honoured?  
Why then doe I not strive to honour him who  
ever was, even before the foundations of the  
earth were layed? I must not be received  
into the quire of saints for the number of my  
yeeres: nor can I come thither unlesse my  
soule be more innocent then the whitenesse of  
my head would seeme to resemble. Mine age  
should truly be reckoned from my conver-  
sion. Numbers of yeeres doe but draw mee  
neerer to my with-drawing chamber; but  
numbers of vertues may bring mee neerer  
unto heaven. By the multiplying of my mi-  
nits, I have but for a time prevented the  
longing wormes. I cannot satisfie for my  
sinnes, though I should continue as long as  
the world shall endure. Yet if I could, it  
were folly in mee to expect much longer con-  
tinuance



# 304      *Tearcs of the aged.*

Eccl:  
12.1.

tinuance upon earth. I am travelling to the grave. Neere it I am. The yeeres are now come wherein I must say, I have noe pleasure in them. Every age hath sinnes which attendeth it. Though some have forsaken mee, yet others are apt to succcede in their roomes: hardly would they be so soone in my grave, and be buried in my repentance. The more low wee aged people doe stoope towards our mother through the decay of nature, for the most part wee grow the more covetous of that which is digged from the earth. But why should wee who are ancient be so desirous of money? This is not providence, but ungrounded covetousnesse. A litle will serve us for that litle time wee can stay upon the earth. But to prevent this sinne, my bending to the earth shall put mee in mind of the dust whence I came; and viewing the base originall of my flesh, I will labour to serve the father of spirits. All things will I account

Heb:

12. 9.

Phil:3.

8.

Rev:

21. 21.

but losse, and dung, that I may winne my Iesus.  
Hee sitteth inthroned in the new Ierusalem,  
the very streetes whereof are the purest gold.  
O my God shutt me out noe longer from  
,, those eternall riches. I can not choose but  
,, offend thee while I remaine upon earth: for  
,, his sake therfore who dyed on the crosse,  
,, make hast to receave mee into that heavenly  
,, paradise. O how sick, mee thinks, I grow  
of this wretched world! My limbs would  
willingly

willingly yeeld to mortalitie; and lye downe  
in the bed of a silent grave. O that the time  
were come when I shall say to corruption, Job. 17.  
Thou art my father, and to the wormes, yee are <sup>14.</sup>  
my mother, and my sisters. When Ishmaël was Gen: 25  
an hundred thirtie and seaven yeeres old, hee <sup>17.</sup>  
gave up the ghost, and dyed and was gathered  
to his fathers. Isaak gave up the ghost, and c: 35. 29  
dyed, and was gathered to his people, being old,  
and full of dayes. Abraham gave up the ghost, c: 15. 8.  
and dyed in a good old age; an old man full of  
yeeres; and was gathered to his people. Gideon <sup>Iud: 8.</sup>  
the sonne of Ioasb dyed in a good old age. Da- <sup>32.</sup>  
vid dyed in a good old age, full of dayes, riches, <sup>1. Chr:</sup> 29. 28.  
and honour. Sarah was an hundred twentie Gen: 23  
and seaven yeeres old when shee dyed in Kiriath- <sup>1.</sup>  
arba. These, and thousands of others who lived <sup>vers. 2.</sup>  
greate and good ages, lay downe in the dust;  
and their spirits were caried by Angells into  
the kingdome of happinesse, the city of my  
God: why then should not I endeavour to  
follow them to blisse? Dye I must; but when,  
or where, or how I can not determine. Yet  
sure I am that if I live the life of the righ-  
teous, I shall dye their death, and receive Num:  
their reward. As neere as I am to my longest <sup>23. 10.</sup>  
home, I am not assured what death I shall  
dye; neither by what disease, nor with what  
torments, or ease. Iacob was afraid that his Gen:  
gray haire should be brought downe with sorrow <sup>42. 38.</sup>  
to the grave. When David gave Solomon a  
charge

## 306      *Teares of the Aged.*

charge concerning *Ioab*, hee commanded  
1. King. him, saying, *Let not his hoary head goe downe*  
2.6. *to the grave in peace.* Concerning *Shimei* hee  
vers.9. likewise charged him, saying, *His hoary*  
*head bring thou downe to the grave with blood.*  
The rebellious *Israēlites* were threatned for  
their disobedience, that the Lord should bring a  
Deut: nation against them, which should not regard  
28.49. the person of the old, nor shew favour to the  
vers.50 young. I have noe more priviledg, nor pre-  
rogative then they, unlesse I can prove that I  
am better then they. Nay more; the manner,  
or the kind of death, though never so tormen-  
ting, is farre from satisfying for the smallest  
offence. My death may be troublesome, and full  
of miserie; and yet my doome may be full of  
horror. O what shall I doe, What shall I  
doe to escape that sentence of wrath which can  
never be recalled? The more yeeres I have lived,  
the more sinnes I have committed. The words  
of the ould Patriarch doe more properly  
belong unto mee, then they did unto him:  
Gen: Few, and evill have the dayes of the yeeres of my  
47.9. life beene. O what a world of crimes is my  
soule oppressed with! What shall I doe to  
pacifie my God, against whom my sinnes, and  
offences have beene committed? Nothing  
but blood can satisfie for my skarlet crimes; and  
noe blood can appease him, but the blood of  
his Sonne; and noe share can I have in that  
most precious blood, unlesse I seriously, and  
faithfully

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faithfully repent mee of my finnes. Lord ,  
 though I may say with the *Eunuch*, Behold I *If:56.3*  
 am a drie tree ; yet it is in thy power as well  
 to draw water out of the dryest tree, as the  
 obdurate rockes. O my God I desire to offer  
 thee both mine eyes full of teares , and a heart  
 full of groanes. If all that little moisture which  
 is left in my body could possibly be converted  
 into one teare of timely , and acceptable re-  
 pentance; even that teare, ô God, would I rea-  
 dily offer thee. Lord I grieve in my very soule ,  
 for the pollutions of my soule ; and am seri-  
 ously, and heartily offended at my selfe, for of-  
 fending thee. Accept, ô God, the throbs of my  
 fainting heart ; and be reconciled unto mee in  
 the blood of thy sonne. O Lord I sigh : ô Lord ,  
 I grieve. My heart panteth, my bowells yerne,  
 and my very soule languisheth and pineth to  
 receave the assurance of thy favour I will  
 lye at the poole of Bethesda , as hee did who was  
 diseased neere fortie yeeres. I will lye at the *Io.5.5.*  
 gate of thy mercy , ô Iesus ; and there will I  
 weepe , and grieve , and lament , and call, and  
 cry for mercy at thy hands , ô blessed Redee-  
 mer : and my petitions I will tender in all  
 humilitie , and devotion, praying, and saying.

*The Prayer.*

**M**ercifull Lord God , who didst pro- *If:46.3*  
 mise to carrie the house of Iacob from  
 the

## 308    *Tearres of the aged.*

*vers. 4.*    the belly and the wombe ; even to old age , and  
hoary haire : despise not the humble suite of  
thine aged , and feeble servant. My many  
yeeres , I must confesse , I have spent in vani-  
tie ; and scarce one minuit of them have I  
devoted to thy service , as I ought to have  
done. Every day have I offended thee ; and  
every hower have I beene disobedient to thy  
lawes. My child-hood hath beene full of  
folly ; my youth of stubbornesse ; my riper yeeres  
have beene apt to wantonnesse ; and mine  
old , and aged dayes to covetousnesse , and im-  
penitencie. Thou mightest long since in thy  
justice have destroyed mee in my sinnes , and  
have given mee a portion in the land of dark-  
nesse. But now , ô father , since thou hast  
spared mee so long , doe not condemne mee  
at the last. Let the heavie heart , and the  
trembling tongue , and the shaking hands ,  
and the most sorrowfull soule of an humble  
convert find favour in thine eyes. With thy  
mercy , ô Lord , strengthen my weake hands ,  
*Iob. 4. 4* support my feeble knees , comfort my drooping  
*Pf: 35. 3* heart ; and say unto my soule , I am thy salva-  
*Pf: 39. 4* tion. Lord make mee to know mine end , and  
the measure of my dayes , that I may know  
*vers: 5.* how fraile I am. Mine age is nothing before  
*Pf: 93. 2* thee ; for thou art from everlasting , and thy  
*Pf: 102.* yeeres shall not faile. O be thou reconciled  
27. unto mee through the passion of my Redee-  
*Pf: 90. 9* mer ; for when thou art angry , all our dayes are  
gone :

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gone : wee bring our yeeres to an end as a tale  
 that is told. O cast mee not off in this time of Pf:71.9  
 old age : forsake mee not , now my strength  
 faileth mee. Though the heavens , and the Is:51.6  
 earth shall waxe old as doeth a garment , and  
 they that dwell therein shall dye ; yet thy sal-  
 vation shall be for ever , and thy righteousness  
 shall not be abolished. O send out thy light and Pf:43.  
 thy trueth to leade mee now I am old , and gray 3.  
 headed : o my staffe , and thou who art the Pf:71.  
 onely rock of strength , forsake mee not. 18.  
 Thou hast commanded our children to hear- Pf:23.4  
 ken to their fathers that begat them ; and not Pf:62.7  
 to despise their mothers when they are old. O Prov.  
 my heavenly father doe thou make mee thy 23.22.  
 child by grace and adoption , that I may  
 hearken unto thee ; and never despise , or  
 forsake thy commandements. Make mee all-  
 ways remember thy workes , o Lord ; and call Pf:77.  
 to mind thy wonders of old time. Give mee 11.  
 grace to be in behaviour as becometh holinsse ; Tit:2.3  
 not given to the vices which commonly delude  
 the ancient , and decrepid ; but that I may be  
 a teacher of the things that are good. Peaceably,  
 o my father , let mee come to my grave in a Iob.32  
 full age , like as a stock of corne cometh in , in 26.  
 his season. By the course of nature I am  
 ready to goe the way of all the earth. My 1. King.  
 breath , and my spirits almost are spent ; my 2.2.  
 dayes are neere extinct , and now the grave is Iob.17  
 ready for mee ; doe thou , o my God , prepare 1.  
 mee



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mee for thy selfe. With thee I long, and desire to live. To thee I desire to sing praises with the glorified Saints in thy celestiall Paradise. O free mee from the burden of the flesh, and the fetters of sinne; and graunt that when I shall render thee an account of my yeeres, I may behold thy face with comfort, and joy. Let me with desire attend the time of my change, and the hopefull expectation of a happie resurrection. Come ô my God, and free mee from the bondage of sinne and corruption, that I may sitt at thy right hand for ever, and ever. Heare mee ô father, and graunt my petitions through the meritorious death of the Lord of life, even Iesus Christ my onely mediatur, and redeemer. Amen.



THE

## THE ELEVENTH SUBJECT. II.

*Teares of a Barren woman.*

The Soliloquie.

## THE EJACULATION.

vers. 1.

*Give care to my words, o  
Lord; consider my medita-  
tion.*

Psal. 5.

vers. 2.

*Hearken unto the voice of  
my cry, my king, and my God;  
for unto thee will I pray.*



When God had created Adam and Eve, hee blessed them, and Gen: 14 said, *Be fruitfull, and multiply,* 28. and replenish the earth. This was a blessing in the time of innocency; but did it remaine a blessing after the fall? Yes doubtlesse; for long after the breach of the first commandement the Psalmist determined that *Children are an heritage of the Lord;* and Ps: 127 *the fruit of the wombe is his reward.* Yet, 3. though it remaineth a blessing, it is not without the societie of a punishment: for so the Lord said unto the woman; *I will greatly* Gen: 3, *multiply* 16.

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multiply thy sorrow, and thy conception: in sorrow shalt thou bring forth children. This sorrow is an effect of sinne, and not a sorrow for sin. Yet surely it hath something in it above, or beside a punishment for the first offence: for neither is the sorrow in it selfe a sinne, as is allwayes that which is onely worldly, which beginneth, continueth, and endeth in griefe: nor doeth this sorrow conclude in either sin, or shame, or griefe; but (as our Saviour saith) *Io: 16. 21.* As soone as shee is delivered of the child, she remembreth noe more the anguish, for joy that a man is borne into the world. The paine is a remembrancer of originall corruption; but the issue is a continuance of the blessing in Paradise. This paine I am freed from whilest I continue barren: but then I want the blessing, and the joy which accompanie the paine. But why doe I complaine? Why doe I disturbe my selfe for want of that which might become my tormentour? All children are not blessed: all are not elected to be heires of *Mat: 20 16.* salvation. Many indeede are called; but few are chosen. Doubtlesse Cain, and Ham, and Esau, and Iudas, and many millions besides, did cost their mothers many bitter throwes, and torments, and cries; yet reaped not their parents that joy which others have received. Is it not then better for mee to content my selfe with this state which I am in; then to be the mother of a child, which might

Teares of the barren. 313

might be a fire-brand of hell? *All* are not  
 chosen to be *vessells unto honour*. The way to *2.Tim.*  
*destruction* is a beaten roade. My torments *2.21.*  
 would be greater (were I the mother of a child)  
 for feare that my child should dishonour my  
 God; then they could be with bringing that  
 child into the world. The cares of parents are  
 full of trembling, and *disquietnesse*, allways  
 suspecting ill accidents, or diseases; or (which  
 is worle) a second death to befall their issues. *Reu:21*  
 From these I am freed whilst I continue *8.*  
*fruitlesse*; and I enjoy the societie of a husband  
 without the disturbance of children. But yet,  
 mee think's, I rest: not satisfied; for barren-  
 nesse was ever accounted a reproach; therefore  
*Elizabeth* upon her conception layd. *Thus Luc:1.*  
*hath the Lord dealt with mee in the dayes where.* *25.*  
*in hee looked on mee, to take away my reproach*  
*among men*. Thus when *Hagar* had conceived  
 by *Abram*, her mistresse *Sarai* was despised in *Gen:16*  
 her eyes. But alas! what's this? A litle re- *4.*  
 proach it may be among men; but such as  
 cannot continue long: not longer, at most,  
 then my life shall last; and then it will cease,  
 or at least not trouble mee. Surely it is not so  
 contemptible in the eyes of my God; for if so  
 it were, then *Iob* would not put it as a marke  
 of the wicked, that *Hee* evill intreateth the *Iob:24*  
*barren that beareth not*. And yet I suspect that *21.*  
 some grievous sinne is the cause of mine af-  
 fliction; for barrennesse hath beene often sent

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as a curse, and fruitfullnesse as a blessing. How happie was the wife of Terah in her faithfull Sonne Abraham! How happie was Iochebed in her meeke Sonne Moses! How happie was Elizabeth in Iohn the Baptist! But how most happie of all was the virgin Mary in her holy child Iesus, prononced so by her cosijn Elizabeth, who sayd unto her,

- Luc: 1. Blessed art thou among women, and blessed is the  
42. fruit of thy wombe! This blessing, mee thinks, I seriously long for, though I cannot expect a child of such excellency as was Abraham, or Moses, or Iohn the Baptist. But why doe I thus disturbe my selfe about that which is not in my power to amend, or alter? Fruitfullnesse hath not alwayes beene a token of mercy: sometimes it hath spoken the wrath of the All-mighty. Bathsheba indeede was free from barrennesse; but her child by King David was the spurious issue of a defiled bed. Such sinister practises have beene the faults of diverse, who have rather chosen to dishonour God, then to be despised by men. But this remedie would prove farre worse then the disease, if I should seeke to be pregnant by the wayes of wickednesse. Thus to become a mother I should dishonour my husband, and (which is infinitely worse) my Lord and my God. Thus should I desclayme the protection of God my father, and the love of mine indulgent husband; and all in a wicked and lustfull

curiositie

curiositie to take away my reproach among men. Yea thus by endeavouring to salve my credit I should more deeply wound it : and to avoyd a contempt for what I cannot helpe, I should be branded with infamie which I could never wipe off. Conscience , and obedience to the lawes of my God forbid the thought of so dangerous a cure : loyaltie , and affection to my husband deny it : love , and desire of vertue chide it : yea and care of my good name doeth plainly prohibit it. I had rather continue for a time a reproached Elizabeth, then be a lustfull Bathsheba to be the wife of a King. It lyeth in the power of him who is omnipotent to make mee (if hee pleaseth) a joyfull mother. I will not despaire while I live upon the earth, because I know that my God is powerfull who dwelleth in heaven. This barrennesse may peradventure be sent mee in mercy, allthough so heavily I take it for a judgment. It may be I should faile in the duety of patience in the time of my travell; or of love , and care in the education of my children : or I might be too fondly guiltie of doating on them ; & so idolatrously robbe my God of his honour , to conferre it wickedly on the issue of my loynes. Moreover who knoweth what times of trouble may come upon the land ; or what destruction, and desolation may be sent upon my countrie. If persecution , or warre should enforce mee to flee , I can the better escape now I am free



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from children. For this very cause my blessed Redeemer foretelling the distruction of the citty of Ierusalem, sayd unto the women,

Lu:23. Daughters of Ierusalem weepe not for mee, but  
28. weepe for your selues, and for your children: For  
vers:29 behold the dayes are coming in the which they  
shall say, Blessed are the barren, and the wombe  
that neuer bare, and the pappes that neuer gave  
suck. So this barrennesse may bring content, in  
that it freeeth mee from cares, and various  
perturbations; although (if it might seeme  
good in the eyes of my God) most willingly  
would I embrace the trouble, that I might  
increase his Kingdome. I will resolve howeoe-  
ver to submit my selfe to the greate disposer;  
and will hope that it may be his pleasure to  
send mee my desires. Time was when the  
Gentiles knew not God, which made the  
Psalmist so magnifie God for his mercies to

Pf:147. Israël, when hee sayd, Hee sheweth his word  
19: unto Iacob: his statutes, and his judgments, unto

vers:20 Israël: Hee hath not dealt so with any nation;  
neither have the heathen knowledg of his law.  
Then had the Gentiles a spirituall barrennesse,  
for they were barren of religion; and yet the

Is:54.1 Prophet comforteth them, saying, Sing o barren,  
thou that didest not beare: breake forth into  
singing, and cry aloud thou that didst not travell  
with child, for more are the children of the deso-  
late, then the children of the married wife, saith  
the Lord. This Prophecie is fullfilled to the joy  
and

and rejoycing of my selfe, and many millions more : for the song doeth noe longer runne in the phrase of the Psalmist, *In Iudah is God* Ps: 76. 1 knowne; his name is greate in Israel: *In Salem* ver. 2. allso is his tabernacle; and his dwelling place in Sion. Noe, noe: hee who was the glory of Lu: 2. the people Israel, did come to be a light 31. to lighten the Gentiles. Thus the Gentiles which had not beene a people, were called to be the Rom. 9 people of the most high God: *see who had not* 25. beene beloved did through his mercy become the beloved of God: and shee that was barren through ignorance and infidelitie, grew the faithfull spouse of the most high. Why should I then give over my hopes? Hee who made a fruitfull church even of the heathen which IC. 54. 3 knew him not, can (if hee please) make mee a fruitfull mother of children. Her maker is ver. 5. her husband; the Lord of hosts is his name: and her redeemer is the holy one of Israel; the God of the whole earth shall hee be called: I am one of the members of that church which hath Christ to her husband: I will therefore never despaire either of his power, or mercy. I dare not repine as Rachel did, when shee bare Jacob noe children and envyed her sister. I dare not say to my husband as shee did to hers, *Give mee children* Gen: 34. or else I dye; lest his anger should be kindled ver. 12. against mee, and hee should answer mee as Jacob did her, and say, *Am I in God's stead, who hath withheld from thee the fruit of the*

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wombe? I know it is God who giveth; and I know it is God who withholdeth these mercies. I dare not be too inquisitive into a reason in nature, lest I dishonour him who is the God of nature. I may, and I will desire this blessing at the hands of him who giveth liberally, and upbraideith not. Yet lest my petitions should be empty if they rise not with teares, I will weepe for my sinnes which have caused his displeasure: and yet I will weepe in hope that hee will be reconciled unto mee. Of every judgment I must find the cause in the wickednesse of my selfe. I want the comfort and content of children, because I my selfe have beene a child disobedient to my God. But I will bewaile my sinnes, and bemoane my condition: and although hee cannot be ignorant of my servent desires, yet I will lay open to him the griefe of my heart. Isaak intreated him for his wife, because shee was barren; and hee was intreated of him, and Rebekah his wife conceived: And shee had two children which struggled together in their mother's wombe. At the prayer of Elisba the good Shunamitish woman conceived, and bare a sonne at that very season that Elisba had sayd unto her, according to the time of life. Faithfull Abraham prayed unto the Lord, and the Lord healed Abimelech, and his wife, and his mayd servants, and they bare children: for the Lord had first closed up all the wombes of the house of Abimelech, because of

Iam: 1.  
5.

Gen: 25  
21.

vers: 12

2. King  
4. 17.

Gen: 20  
17.

vers: 18

of Sarah Abrahams wife. The Lord did promise unto Israël upon obedience, saying, *There shall nothing cast their young, nor be barren in thy land.* Another promise was made unto them by God himselfe, when hee sayd, *It shall come to passe if yee hearken to these judgments, and doe them, Thou shalt be blessed above all people: there shall not be male, or female barren among you, or among your cattell.* Again they were promised by the mouth of Moses, saying, *It shall come to passe, if thou shalt hearken diligently unto the voyce of the Lord thy God, to observe and to doe all the commandements which I command thee this day: the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.* But I have not such an Isaak to intreate for mee, as Rebekah had; nor such an Elisha as the Shunamite had; nor such an Abraham as Abimelech had. What then? I have the promise of my God, if I be a true Israëlite indeede, such a one as Nathaniel was, in whom was no guile. If I obey my God, and hearken to his judgments, and doe them: If I hearken diligently unto the voyce of the Lord my God to observe, and to doe all the commandements which hee commandeth mee to doe; then I may expect the blessing which was promised unto Israël, The promises of God are made

Ex. 23.

26.

Deut. 7

12.

vers. 14

c. 28. 1.

vers. 11

Jo. 1. 47

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upon conditions; and my petitions to God must be likewise upon conditions, when I begge of him but tempor'all blessings. His blessings descend not, unlesse they be called downe by my religious obedience: nor may I pray for the blessings which concerne this life but with this condition, *If they may stand with his pleasure.* In his power it is to graunt the suite which so earnestly I make: I wish it may be his pleasure to fullfill my desires.

Barren Sarai was promised a sonne, and  
 Gen. 21 *Isaak was borne.* Though Zacharias and Eli-  
 2. 3. zabeth were stricken in yeeres, and Elizabeth  
 Lu: 1. 7 *was barren*, yet they were blessed with *John*  
 vers. 57 *the Baptist.* Though *Leah was hated by reason*  
 Gen. 29 *of her barrennesse*, yet wee reade that *the Lord*  
 31. *did open her wombe.* God remembered Rachel, and  
 e 30. *hearkened unto her*, and opened her wombe: and  
 22. *shee conceived*, and bare a sonne, and sayd, *God*  
 vers. 23 *hath taken away my reproach.* The wife of  
 Iud. 13. *Manoah the Danite was barren*; yet the *Angel*  
 2. *of the Lord appeared unto her*, and sayd unto her,  
 vers. 3. *Behold now thou art barren, and bearest not; but*  
 vers. 14 *thou shalt conceive, and beare a sonne: And the*  
*woman bare a sonne, & called his name Samson;*  
*and the child grew, and the Lord blessed him.*  
 1. Sam. Barren *Hannah* was in bitterness of soule for  
 1. 10. want of a child, when Peninnah her fruitfull  
 vers. 6. rivall provoked her sore to make her fret, because  
 vers. 20 *the Lord had shut up her wombe: and shee had a*  
*sonne whom shee named Samuel.* Thus may  
 God,

God, if hee please, looke upon my reproach; and send mee a child, which I may dedicate to his service. I will therefore follow the steps of Hannah the devout: I will weepe *vers: 15* with her, and I will fast with her; and with her, will I *powre out my soule before the Lord.* Who knoweth but my teares may prevayle through the merits of my Redeemer; and my sobbs, and sighes may draw downe a blessing? On my knees therefore will I goe *unto the Lord and gett mee unto my Lord right Ps. 30. 8* humbly. I will weepe and pray, and mourne and pray, and sigh and pray; and praying I will say.

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*The Prayer.*

**H** Heavenly King, father of mercies, thou *Ps. 71. 9* who tookest mee out of my mother's wombe, but hast denyed unto mee the fruit of mine: vouchsafe to looke upon the reproach of thy servant. I know that my sinnes doe stoppe the current of thy mercies: but it is thine honour that thou art a forgiver of offences. Forgive my sinnes the cause of thy curse; and heale the barrennesse of thy despised hand-mayd. O Lord of hosts if thou *1. Sam. 1. 11.* wilt indeede looke upon the affliction of thine hand-mayd, and remember mee, and not forget  
O 5 thine



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- thine hand-mayd, but wilt give unto thine hand-  
 mayd a man-child; then I will give him unto  
 thee all the dayes of his life. Thou knowest  
 that I am a woman of a sorrowfull spirit; and  
 verſ. 16 out of the aboundance of my complaint, and  
 grieve doe I pray unto thee. Send mee, I  
 beſeech thee, a Samuël, even ſuch a child  
 as I have asked of thee (if it may ſtand with  
 the pleaſure of thee my Lord, and King)  
 that may bring honour unto thee, and com-  
 fort unto thy petitioner. I ſhall never bee ſa-  
 tisfied untill thou heareſt my ſupplications.  
 Pro. 30 15. Either graunt my deſires, or arme mee  
 with patience; that in all things I may ſerve  
 thee with quietneſſe, and content. The earth  
 Mat. 4. 28. thou haſt made to bring forth fruit of her ſelfe:  
 and it is as eaſie for thee to bleſſe mee with  
 increaſe. But if thou haſt otherwiſe deter-  
 mined in thy ſecret will, howſoever graunt  
 Act. 5. 4. that I may never conceive wickedneſſe in my  
 heart, to whom thou denyeſt the conception  
 of a child. Let not luſt conceive in mee,  
 Iam. 1. 15. leſt it bring forth ſinne; and ſinne when it is fi-  
 niſhed bring forth death. Say unto my heart  
 as effectually as once thou didſt unto the  
 Mat. 21 19. fig-tree; let noe ſuch fruit grow on thee hence  
 forth for ever: but let mee allways produce the  
 Gal. 5. 22. fruits of the ſpirit, againſt which thine Apoſtle  
 verſ. 23 aſſureth mee that there is noe law. Let this  
 Heb. 12 11. thy chaſtening yeeld unto mee the peaceable  
 fruit of rightcouſneſſe, ſince I am exerciſed  
 therein:

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therein: so shall I willingly submit to thy pleasure, and beseech thee to graunt mee comfort and joy in that blessed sonne of a happie woman, even Iesus Christ my onely Lord, and Saviour. Amen.



## THE TWELFTH SUBJECT.

*Tearcs of a child-bearing woman.*

- 1 { *At the time when ſhe beginneth to fall  
in travell.*
- 2 { *After her deliverie.*

It: Her tearcs when ſhe beginneth  
to fall in travell.

The Soliloquie conſiſting of three  
parts : viz :

- 1 { *The cauſe of the ſorrow , and the conſi-  
dence of the ſorrowing.*
- 2 { *The greateneſſe of the pangs, hazards,  
and feares of a travelling woman.*
- 3 { *Conſolation, and comfort for a woman in  
the bitterneſſe of her travell.*

The firſt part of the Soliloquie,  
treating of the cauſe of the ſorrow , and  
the confidence of the ſorrowing.

## THE EJACULATION.

verſ. 1.

Give eare to my words , ô Lord ;  
conſider my meditation :

verſ. 2.

Pſal. 5. { *Hearken unto the voyce of my cry,  
my King , and my God ; for  
unto thee will I pray.*

VV Hen David confeſſed his actuall  
crimes , hee forgot not the guilt  
of

*A wom. tea. in time of her travell. 325*

of originall corruption; & therefore he professed, saying, *Behold I was shapen in iniquitie*, *verf. 5.*  
*and in sinne did my mother conceive mee.* By  
the corruption of nature even Saint Paul  
himselſe was not without sinne that dwelled *Rom:7*  
*in him. That which is borne of the flesh is flesh*, *17.*  
as my Saviour himselſe did tell Nicodemus; *10.3.6.*  
and this flesh concludeth us all to be carnall, *Rom:7*  
and sold under sinne. This originall stayne is *14.*  
the ground of all our actuall impieties: justly  
therefore is the birth of a child accompanied  
with the torments, and sorrowes of the  
mother, lest women should forget the tast  
of the apple. *I will greatly multiply thy sorrow*, *Gen:3.*  
*and thy conception* (sayd the Lord unto Eve) *16.*  
*in sorrow thou shalt bring forth children.* O this  
heavie chastisement doth now approach,  
to make mee sensible of my sinfull begin-  
ning. As I caused the teares to flow from  
the eyes of my groaning mother; so now  
even in mine eyes doe they likewise arise  
through the pangs which doe seize on mee  
by reason of my babe. Lord, what a trem-  
bling possesseth every joynt of mee! and  
when I hope for ease by changing my seate,  
or lying on my Couch, or attempting to  
walke, even in every place doeth the sharp-  
nesse of the paine increase its strength;  
and though I multiply my cryes, yet mine  
anguish ceaseth not. O what miserable per-  
plexities are wee weake, and sinfull women

involved in! Wee who can worst endure are most afflicted: and although our tempers, and constitutions conclude us weaker by farre then our husbands; yet our *sorrows* doe greatly exceede their *sufferances*. Certainly wee suffer *more*, because wee were *first* in the first offence: and for our forwardnesse both to consult with the Serpent, and to tempt the man, our portion is the greater in *pangs*, and *throwes*. Wee are driven to such extremities, that either wee must be *tormented* in our *issue*, or else *reproached* for our *barrennesse*. Surely had Eve but beene sensible of the least smart of a travelling woman, shee would have continued in integritie for feare of the punishment. Our first parents were threatned but with *dying the death in the day they did eate of the tree of knowledg*: but I, mee thinks, doe find that that curse is increased; for death will not come without the societie of paines. There is something of that punishment in the paines which prepare us for the entertainment of death; something in the very instant of the soul's departure; and yet, unlesse our mercifull Redeemer take pittie upon us, the greatest of all will be in a *second death*. Of the first paines I am now made most accurately sensible: in the second I must agree with the children of Eve: but from the last I have an assured hope that my  
God

Gen:2.  
17.

God will deliver mee. Oh, my paines, my paines grow stronger, and stronger: What, shall I doe? Strengthen mee, ô Iesus, and enable mee to suffer with constancy, and patience what I must endure for a child.

*Elizabeth* was not come to the hower of torment when, *hiding her selfe for five moneths* together, shee rejoyced, and sayd, *Thus* hath the Lord dealt with mee in the dayes

Lu: 1.  
24.  
ver. 25

wherein hee looked on mee, to take away my reproach among men. Yet are these pangs more desireable then the reproach of barrennesse; not for themselves, but for their happie event. Barrennesse produceth shame, and discontent: but fruitfullnesse produceth sorrow with comfort. The barren desire what they partake not of: the fruitfull may have content in that which causeth their torments. By us the kingdome of heaven is increased: by them the world seemeth ready to expire. But whence doth this fruitfullnesse accrow unto us? If it were onely, and meere-ly from our selves, then I suppose that none would be barren. If it be a blessing sent from God, I wonder at the wicked; for the Psalmist saith, *They are full of children*, and leave the rest of their substance for their babes.

Pf: 17.  
14.

But I neede not wonder, if I either consider the fore-goeing words, where the Prophet saith, *They have their portion in this life*: or if I remember that it is in the power of God



- God even from them to produce some vessels of honour. Israël was threatened by Moses, saying, *It shall come to passe, if thou wilt not hearken unto the voyce of the Lord thy God, that Cursed shall be the fruit of thy body.* O how full of horreur assuredly was this to the women of Israël, that those children should be sentenced to eternall weeping, for whom their mothers had cryed in the anguish of their births! Such, ô such there are, and all-ways shall bee, even to the end of the world, as shall draw teares from the eyes of the weaker parent both in the extremitie of the throwes, and in the feare of their destruction. Surely such wicked children as those, if any, shall have cause to expostulate as did the pitient Iob, and cry, *Why dyed I not from the wombe? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent mee; or why the beaasts that I should suck? Wherefore hast thou brought mee forth out of the wombe? Oh that I had given up the ghost and noe eye had seene mee! Or they may say as once did the Prophet Ieremiah, Cursed be the day wherein I was borne: let not the day wherein my mother bare mee be blessed. Cursed be the man who brought tidings to my father, saying, A man-child is borne unto thee, making him very glad. And let that man be as the citties which the Lord overthrew, and repented not: and let him heare the cry in the morning,*
- Deut: 28.15.  
vers. 18
- Iob. 3.  
11.  
vers. 12
- Jer. 20.  
14.  
vers. 15
- vers. 16

morning, and the shewing at noone-tide : because <sup>vers. 17</sup>  
 hee slew mee not from the wombe ; or that my  
 mother might have beene my grave and her  
 wombe to be allways greate with mee. <sup>vers. 18</sup>  
 Wherefore came I forth out of the wombe to see labour,  
 and sorrow, that my dayes should be consumed  
 with shame ? But I will hope better things of  
 mine, and beseech my God that it may be  
 like unto Paul, who speaketh of himselfe,  
 saying, God did seperate mee from my mother's <sup>Gal: 1.</sup>  
 wombe, and called mee by his grace, to reveale <sup>15.</sup>  
 his sonne in mee &c. <sup>vers. 16</sup>

Oh my paines grow sharper and sharper,  
 and are strong remembrancers of the pollu-  
 tion even of conception. But there is a con-  
 ception as well Spirituall as Carnall: I must  
 therefore examine Whether the wombe of my  
 heart hath not conceived sinne? for these pangs <sup>Iob. 15</sup>  
 arise not without foregoeing wickednesse. <sup>35.</sup>  
 The hypocrites, sayth Iob, doe conceive <sup>15:33.</sup>  
 mischief. The enemies of the church, sayth <sup>11.</sup>  
 the Prophet Isaiah shall conceive chaffe. - If  
 therefore, with the hypocrites, I have conceived <sup>c. 59.4.</sup>  
 mischief, I feare that with them too, I have  
 brought forth vanity, and my belly hath pre-  
 pared deceit. If, with the sinfull Iewes, I  
 have not called for justice, nor pleaded for truth:  
 if I have trusted in vanity, and have spoken  
 lyes; then I feare that with them too, I have  
 conceived mischief, and brought forth iniquity.  
 If, with the enemies of the church, I have  
 conceived

conceaved chaffe; then I feare that, with them too, I have brought forth stubble, and I may justly suspect that my breath, as fire, shall  
 Ps:7.14 devour it. If, whith the ungodly, I have travelled with iniquity, and have conceived mischief; then I feare that, with them too, I have brought forth falsehood. Thus if I have joyned with the hypocrites, if with the enemies of the church, if with the sinfull Jewes, if with the ungodly, or if I have trusted in vanity, what then can I looke for, but that having conceived all kind of abominations, I should  
 Job.15. (with the wicked man) travell with paine all  
 20. my dayes? Thus, I must confesse, I have beene forward in the conception of all manner of evill; and the production hath beene even as quick as the thought. I may say of my  
 Ex:1. selfe as the Mid-wives sayd once to angry  
 19. King Pharaoh concerning the Hebrew women; I have beene lively, and have beene delivered of my grievous crimes ere any mid-wife came in unto mee. I have beene both father, and mother, and mid-wife, and nurse, and every thing else to bring the abortive bratts of impietie into the world. What now can I expect therefore, but that I should dye in anguish; and that my child which I goe with, should be at once both mine issue, and my destroyer? But I will hope for better, and I will pray for better; for I have a good, and a mercifull God, in whom I will trust.

To

To him I will fly both for remission, comfort, and succour. I know that hee is offended with the sinfull *progenie* of my corrupted heart: but to appease him I will *destroy them* Ex:1. all, as the *Mid-wives* were commanded to 16. doe by the *Hebrew males*. I will gaine hap- Pf:137. inesse by such an execution as was required 9. upon the daughter of *Babylon*: for I will take them, and dash them, both the greate and the little ones against the stones. Or if that will not destroy them, I will use them as the Almighty did the *chariotts* and the host of *Pharaoh*; I will cast them into the sea, and the Ex:15. depths shall cover them. The sea shall be my 4. teares, in which I will sinke them so deepe, vers. 5. (even the horse and his rider; the heart that vers. 1. hath conceived, and the sinne that hath bene borne) that they shall never rise againe. Or if this yet will not suffice, I will use them vers. 4. as the Lord did the *chosen Captaines* of the King: I will drowne them in the red sea; even in the blood of my blessed Redeemer; where they shall be sunke so deepe, that it shall be quite forgotten that ever they were. Thus shall my God be appeased, and shall visit mee in love; so that I shall not neede to feare when my *throwes* increase, because I will depend on the rock of my salvation. I will resolve with confidence, and a settled mind, that although hee slay mee, yet will I put Iob 13. my trust in his mercy; and I am assured that 15. hee

hee will send mee a happie issue to my tryalls  
and afflictions.

2. The Second part of the Soliloquie,  
treating of the greatnesse of the  
pangs, hazards, and feares of  
a travelling woman.

Rev. 12. **S**aint John in the Apocalyps telleth  
1. us, that There appeared a greate wonder in  
heaven; *A woman cloathed with the Sunne;*  
and the Moone was under her feete; and upon  
verf. 2. her head was a crowne of twelve starres: And  
shee being with child, cryed, travelling in birth,  
and pained to be delivered. That woman is the  
Church, styled a woman both because shee is  
fruitfull, and by reason of her subjection to  
Christ her husband. The Moone is under her  
feete; the pompe, and prosperitie of the  
world is placed farre beneath her affections.  
Her crowne of starres is the twelve Apostles.  
This woman, this Church is with child:  
shee conceaveth by faith, shee cryeth out in her  
devotions; shee is pained in her sorrowes, and  
severall afflictions; and shee is delivered when  
her children are receaved into glory. If Saint  
John did liken her pangs unto the pinching  
shrowes of a travelling woman, it must needes  
be imagined that her paines were grievous.  
Oh I feele, I feele what her torments were  
resembled unto. Such paines doe now be-  
ginne

ginne to seize on mee, as the greatest in the world have beene described by these. Such were threatned to Iudah: Shall not sorrowes <sup>Ier. 13.</sup> take thee as a woman in travell? Such to Lebanon: O inhabitant of Lebanon, that makest <sup>21.</sup> thy nests in the Cedars, how gracious shalt thou <sup>C: 12.</sup> be when pangs come upon thee, the paine as of <sup>23.</sup> a woman in travell? Such to Babylon: Howle <sup>Is. 13. 6</sup> yee, for the day of the Lord is at hand; it shall come as a destruction from the All-mighty: Therefore shall all hands be faint, and every <sup>vers. 7.</sup> mans heart shall melt: and they shall be afraid; pangs, and sorrowes shall take hold of them, <sup>vers. 8.</sup> they shall be in paine, as a woman that travaileth. Such to Moab: Kerioth is taken, <sup>Ier. 48.</sup> and the strong holds are surpris'd, and the mighty <sup>41.</sup> men's hearts in Moab at that day shall be as the heart of a woman in her pangs. Such to Edome: The heart of the mighty men of Edome <sup>C: 49.</sup> shall be as the heart of a woman in her pangs. <sup>22.</sup> Such to Ephraim: The iniquity of Ephraim <sup>Hos. 13</sup> is bound up; his sinne is hid: the sorrowes of a <sup>12.</sup> travelling woman shall come upon him: And <sup>vers. 13.</sup> such to the ungodly, when our Saviour shall come in the clowdes: When they shall say, <sup>1. Thes.</sup> Peate, and Safety, then sudden destruction co: <sup>5. 3.</sup> meth upon them, as travaile upon a woman with child; and they shall not escape. Such as these were inflicted on those Kings that were assembled, and passed by the city of the great King on the north sides of the mountaine of holiness:



- Pf. 48.6** holinesse: Feare tooke hold upon them there; and  
paine as of a woman in travaile. Such on Sion:
- Ier. 6.** Wee have heard the same thereof; our hands waxed  
**24.** feeble; anguish hath taken hold of us, and paine  
**c 4.31.** as of a woman in travaile. And againe: I  
have heard a voyce as of a woman in travell, and  
the anguish as of her that bringeth forth her first  
child; the voyce of the daughter of Zion that  
bewayleth her selfe, that spreadeth her hands,  
saying, Woe is mee now, for my soule is wearied  
because of murderers. Such on Damascus:  
**c: 49.** Damascus is waxed feeble, and turneth herselfe  
**24.** to flee, and feare hath seized on her: anguish,  
and sorrowes have taken her, as a woman in  
**c: 50.** travell. Such on the King of Babylon: Every  
**42.** one of the people of the North shall be put in  
aray like a man to battell against thee o daughter  
**vers. 43** of Babylon: The King of Babylon hath heard the  
report of them, & his hands waxed feeble: anguish  
tooke hold of him, and pangs as of a woman in  
travell. Such on the Prophet Isaiah, bewayling  
**If 21.3.** the captivity of the people: My loynes are fil-  
led with paine; pangs have taken hold upon mee,  
as the pangs of a woman that travelleth: I was  
bowed downe at the hearing of it; I was dis-  
mayed at the seeing of it. And such on the  
people of God, when they were caried  
**c. 16.** into captivity: Lord in trouble have they  
**16.** visited thee; they powred out a prayer when  
**vers. 17** thy chastening was upon them: like as a woman  
with child, that draweth neere the time of her  
deliverie,

deliverie, is in paine, and cryeth out in her pangs;  
 so have wee beene in thy sight o Lord. O these  
 sorrowes, these pangs and paines, this faint-  
 nesse of hands, this melting of heart, this anguish,  
 this wearinesse of soule, this feeblenesse, this  
 turning to flee, this paine of the loynes, this  
 bowing downe, this dismaying, and this  
 crying out in pangs is now my portion. Deepe  
 shall I drinke of this cup of trembling: it is Is. 51.  
 already at my mouth: I quiver, and quake 17.  
 at the bitterness thereof. Faine would I de-  
 lay it; faine would I forget what I must  
 endure it. I shift from place to place, from  
 seate to seate: I wring my hands; I tremble  
 in my cold and fainting sweates. Faine would  
 I buy it off; and be contented to offer the  
 service even of my whole life, but to be  
 freed from these calamities, which beginne  
 to fall on mee. *My heart is sore pained within* Ps. 55. 4  
*mee; and the terrors of death are fallen upon mee.*  
*Fearefullnesse, and trembling are come upon mee; vers. 5.*  
*and horror hath almost overwhelmed mee.*  
 I cannot forget how the wife of Phinehas the 1. Sam:  
 sonne of Eli, being neere to be delivered; when 4. 19.  
 shee heard the sad tidings that the Arke of God  
 was taken, and that her husband, and her father  
 in law were dead, shee bowed herselfe, and  
 travelled; for her paines came upon her: shee  
 travelled, was delivered and dyed. I can-  
 not forget how Rachel journeying from Bethel, Gen: 35  
 when there was but a litle way to come to 16.

Ephrath,

*Ephraim, travelled, and had hard labour: And though when shee had hard labour, the*  
 vers. 17 *Mid wife sayd unto her, Feare not, thou shalt have this sonne also: and shee had her sonne,*  
 vers. 18 *and called him Ben-oni, the soone of her sorrow; but his father called him Benjamin, the sonne of his right hand; yet shee dyed.*  
 The remembrance of these that dyed in child-birth increaseth my feares, and addeith to mine affliction. I am so dismayed betweene the pangs which I suffer, and the suspicion of death which possesseth my soule, that I am I know not how divided, and forlorne. One while I resolve to submit to my God; another while I suspect that I shall not possible endure the severity of my tortures. My teares are many: my pangs increase, and double and treble themselves upon mee. One O is not enough to cry; but, as if my short life were onely to be employed in accents of sorrow, I lengthen my exclamations, and I cry oooooo &c: as if my paine waxe the lesler when I make my complaints either lowder, or longer. Sometimes my pangs are so thick, and so violent, that I have not time to feare: and sometimes againe my feare is so greate, that I have not leasure to mind the pangs I endure. The body suffers and the mind labour's; and all is in a kind of distruction, and confusion. Sometimes I feare that I am yeelding up the ghost; and then

then a pull, a tugge, a throw command's mee to forget my feare, and sett my selfe to endure. Sometimes I feare least my child should not come right, or not be rightly shaped, or not be perfectly limbed; and then a throw againe maketh mee lay aside my feares. In the depth of my sufferances I am almost bereft of my senses with the violence of the paine: and at times of intermission I am halfe distracted with these doubts, and feares. Sometimes I thinke of the man that *was lame from his mother's wombe*, and was *faint to be caried*; whom they layd dayly at the gate of the temple which was called *Beautifull*, to aske almes of them that entered into the temple: and then I am jealous that either my child may be a creeple; or else a beggar. At other times I thinke of the man at *Lystra*, impotent in his feete, who was likewise a creeple from his mother's wombe, and never had walked: and presently I feare that mine may be so too. Againē sometimes my anxious thoughts fixe upon the man who was blind from his birth: sometimes on him who was blind and dumb: sometimes on him who was deafe, and had an impediment in his speech: and then I suspect that mine infant may be so too. But why, why doe I harbour such thoughts, or utter such cryes of distrust? Why doe I embrace such suspitions and feares of the death of my selfe, or of impotency of my child? If I  

P

despaire

Act: 3.

2.

c: 14. 8.

Io: 9. 1.

Mat: 13

22.

Mar: 7.

32.

despaire of ease, I forget my comforter. If I submit not to his pleasure, I deny him to be my God. If I repine at my sufferances, I adde unto the cause, and so I multiply mine iniquities. I cannot deny that my God is *omniscient*: I may not deny that my God is *omnipotent*: I would not deny that my God is *compassionate*. Since then I doe *know* that hee *knoweth* my *miserie*, and that hee hath *power* to release mee whensoever hee please; it is my duety to hope in his *mercy*, and tender compassion. If I feare my *death*, I condemne my *life*; and publish to the world my neglect of preparation. If I have not layed up in store against the hower of my departure, especially seeing I doe know that many have dyed in the extremitie of their *throwes*, it will plainly appeare that I either *cared not* for *heaven*, or *dreaded not hell*. If I feare too much that my *child* may fayle in a due *proportion*, or too vainely distrust that it may come *imperfect*, I dishonour my God, who *shaped* it in my *wombe*. It is not of mine

Ps. 139. owne fashioning: *it was fearefully, and wonderfully made* by my maker: I must therefore content my selfe with what hee hath allotted mee. If the shape be perfect, the greater must be my thanks: if it prove imperfect, the greater must be my patience: in all I must be sure to give glory unto God. *My service* to him hath beene weake, & *imperfect*; hee

hee may justly therefore shape my *child* according to my *service*. If so hee should doe, I cannot resist it; I must not repine at it. I will resolve therefore by the assistance of his grace, that although my *eyes* may be *lowd*, yet they shall not be *sinfull*: they may expresse my *sufferance*, but not any *impatience*. I will *fear* to dye when I thinke onely of my *desert*; but I will *desire* to dye when I faithfully rely upon the *merits* of my *Redeemer*; and desire that *this mortall may put on immortality*. I 1. Cor. know that some children have beene borne 15.54. imperfect; but what I my selfe doe not fashion, I will never repine at. Had I made it my selfe, it would have beene monstrously deformed; for my very best, and most accurate actions are full of imperfections. If therefore it shall have too much, or too little; yet it will be too much for mee to sinne by murmuring. Lord arme mee with *patience* to ,, suffer what thou pleasest; with *faith* and *hope* ,, to goe when thou callest; and with *joy* and ,, thanks to receive what thou givest. ,,



3. The third part of the Soliloquie,  
administring Consolation, and com-  
fort to a woman in the bitter-  
nesse of her travell.

1. Cor.  
10. 13.

**T**He blessed Apostle comforting the  
Corinthians speaketh to the soules of  
all the elect, when hee saith *There hath not  
temptation taken you, but such as is common to  
man: but God is faithfull, who will not suffer  
you to be tempted above that you are able: but will  
with the temptation allsa make a way to escape,  
that yee may be able to beare it.* O gracious  
promise! O heavenly mercy! Bee just, O my  
God, in the performance: bee speedie in my  
deliverance. I faint; I dye. How long Lord,  
how long shall I cry? These afflictions  
seeme to exceede the power of a mortall  
woman to beare; or her patience to endure.

Pf: 38. 8

O what shall I doe? What shall I doe? I  
cry, *I roare for the very disquietnesse of my heart.*  
But hath not God promised to beare my cry,  
and to helpe mee? Hath hee not commanded  
mee to call upon him in the day of trouble; and  
then promised that *hee will deliver mee, and*

Pf: 50.  
15.

Pf: 143.  
7.

*I shall glorifie him? Now, O now is the time  
for the fullfilling of his promise. This, this  
is the day of my trouble. My spirit is waxed  
faint; my friends are disturbed: all eyes here  
pity mee, and weepe for my sufferances;  
and*

*in time of her travell.* 341

and grieve that they cannot ease mee. But what shall I doe? Shall I despaire of his mercy who hath promised mee *deliverance*? O noe; I may not; I dare not; I will not. The *Lord God* shall be my hope: hee who hath ps. 71. 6  
vers. 6. beene my trust from my youth. By him have I beene holden up from the wombe: hee it is who tooke mee out of my mother's bowells, and may deliver mee of mine infant: my praise shall therefore be ever of him. I cannot choose but thinke that *Tamar* had pangs as greates as mine can be, when shee laboured of the twins. Gen: 38 I cannot choose but imagine that *Rebekah* suffered as much as I doe, when *Esau* and *Jacob* struggled in her wombe. If these were freed from their paines, & delivered of their children. 27. Why should I complaine so much of my torments, and forget what greater I have justly merited? Should I live a thousand yeeres in one continued, and most bitter throw, yet would it not be comparable to a minuit of sufferance in the infernall flames: and yet eternitie of those have I wickedly merited, although I feele them not. Seeing then that my God is so good as not onely to send mee here lesse torment then I deserve, but also to assure mee of an escape from those infernall horrors, why should I repine at these lesser sufferances? Sometimes I find a comfortable intermission: my pangs are not constant, and continued: I have

times to breath, and provide for the next. Surely hee who sometimes refresheth mee with respite, and cessation, doeth intend that in my paine I should rely upon his mercy. *Let him therefore be glorified, and hee shall appeare to my joy. Shall hee bring to the birth, and not cause to bring forth? Shall I cause to bring forth, and shut the wombe saith the Lord God?* There is comfort in his promises: there is ease in his mercy. I must wayte the time of his pleasure; and then shall I have the content which hee hath promised his chosen. My pangs may endure for a while, but they shall not continue long. This chastisement is sent to put mee in mind that *Adam was not deceived; but the woman being deceived was in transgression.* Yet to my comfort let mee likewise remember that the Apostle addeth, *Notwithstanding shee shall be saved in child-bearing, if they continue in faith, and charity, and holinesse with sobriety.* By child-bearing is meant the plunges which I am in, as well as the cares of education, & the rest of the duties to which wee are obliged. Doe thou, o my Iesus, strengthen my faith in the assurance of thy merits: renew my love and my charity both to my maker, and my neighbour: sanctifie mee, o blessed Spirit, that I may continue in holinesse; and give mee patience, that I may endure with sobriety and peace what I must goe thorough. The time may  
come

come that *this child may blesse the wombe that* **Lue:18**  
*bare it; and these pappes which my God may* 27.  
*spare to give suck unto it. His will must be*  
*fullfilled, and my will must submit. If hee*  
*spare mee life, I will render him thanks:*  
*If hee give mee my child, I will dedicate*  
*it to his service: but if it be his pleasure*  
*through this tribulation to end my dayes;*  
*then I know, and am assured that hee will*  
*wipe away all teares from mine eyes. Then* **Reu.**  
*hee will bring mee to his heavenly throane,* 21.4-  
*where shall be noe more death, neither sorrow,*  
*nor crying; neither shall there be any more*  
*paine; for the former things shall be passed away.*

## *The Prayer.*

**O** My Lord, and my God, my heavenly  
 father, my mercifull Iesus; thou who  
 hast filled my belly with thine hidden treasure; **Pf:17.**  
 and now hast brought mee to hope and 14.  
 depend, in the midst of mine anguish, upon  
 thy wonted mercies: bow downe thine  
 eare, and hearken to the cries of a pained  
 woman. Vnto thee, ô Lord, doe I crye; thou **Pf:142**  
 art my refuge, and my portion in the land of the 5.  
 living: attend therefore unto my cry, for I am **verf:6.**  
 brought very low. Consider mine affliction, and **Pf:119**  
 deliver mee; for I doe not forget thy law. I am 153.  
 poore, and sorrowfull: let thy salvation, ô God, **Pf:69.**  
 29.

Ps:38.8 set mee up on high. I am feeble, and sore smitten: I roare by reason of the disquietnesse of my  
 vers:9. heart. All my desire is before thee; and my  
 1.Tim. groaning is not hid from thee. In thee I trust  
 4.10. who art the living God; who art the saviour  
 Ps:18.1 of all, especially of them that believe. I love  
 vers:2. thee o Lord my strength; thou art my rock, and  
 my fortresse; my strength in whom I trust; my  
 buckler; the horne of my salvation, and my  
 Ps:7.1. high tower: o save mee now in this heave  
 Ps:20.1 visitation, and deliver thy servant. Heare mee  
 o Lord, in this day of trouble: thy name, o God  
 vers:2. of Iacob, defend mee. Send mee helpe from thy  
 Ps:15. sanctuarie, & strengthen mee out of Sion. Turn  
 16. thee unto mee, and have mercy upon mee; for I  
 vers:17 am desolate, and afflicted. The troubles of my  
 heart are enlarged: o bring thou mee out of my  
 vers:18 distresses. Looke upon mine affliction, and my  
 vers:20 paine; and forgive all my sinnes. O keepe my  
 soule, & deliver mee: let mee not be confounded,  
 Ps:71.1 for I put my trust in thee. In thee alone doe I put  
 vers:2. my trust; let mee never be put to confusion; but  
 deliver mee in thy righteousness, and cause mee  
 to escape: incline thine eare unto mee, and save  
 mee. Be pleased, o Lord, to deliver mee: o Lord  
 Ps:40. make hast to helpe mee. Give a happie end to  
 23. these my torments, that I may enjoy the  
 fruit of my wombe for which I suffer them.  
 O Lord in mercy (if it may stand with thine  
 eternall decree) preserve both my life, and  
 the life of mine issue. Arme mee with pa-  
 tience

*in time of her travell.* 345

ience to undergoe these pangs : and in the  
end give mee comfort in what thou shalt send  
mee. If otherwise thou hast determined to  
end my life by these heavy torments , &  
my sweete and mercifull Iesus receive mee  
into thy bosome ; that I may passe from mi-  
serie to eternall happinesse. Heare Lord , &  
have mercy both upon mee, and mine ; and  
graunt my petitions for the worthinesse of  
that most mercifull , and most blessed sonne  
of a woman , thine onely begotten , Iesus  
Christ my Lord , and onely Saviour. Amen.





2. 2. *Teares of a woman after her deliverie from the paines of Child-birth.*

## The Soliloquie.

### THE EJACULATION.

vers. 1.

Give care to my words, O Lord; consider my meditation.

Psal. 5.

vers. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

10. 16.  
21.



Woman, when shee is in travell, hath sorrow because her hower is come: but as soone as shee is delivered of the child, she remembreth not more her anguish for joy that a man is borne into the world. O how truly doeth my heavenly Iesus describe both his mercy, and my comfort. I who ere-while was full of anguish and teares, am now with comfort brought againe to my bed. I who had almost despaired of mercy, in the midst of my sufferances have found a deliverer. Mee think's I could weepe because

*A woman's teares after her deliv.* 347

because I wept so much ; and grieve because my cries did savour of distrust. Many teares did I shed through the anguish which I suffered ; but have I none left of sorrow for offending in my pangs ? I will begge for pardon at the hands of him who sent mee this ease : and then I will thanke him for his bountie in sending mee this child. Prettie infant , the beginning of his cries was the end of mine : and the beginning of his trouble was the end of my labour. O how did I long to see him whom I now embrace ! How did I wish to be delivered of him whom yet againe I receive ! Hee is parted from my wombe to be caried in mine armes ; and he who before was the burden of my bowells, now is made the delight of mine eyes. Now with a greater comfort I hope (then the first sinner embraced the first that ever was borne) I may rejoyce, and say , *I have gotten a man from the Lord.* Gen: True it is that I might call him a *Iabez* , be- 4.1. cause I bare him with sorrow. I might name 1. Chr: him *Ben oni* , because hee was the sonne of 4.9. mine affliction , and sorrowes : but I will Gen: rather with *Iacob* , call him *Benjamin* , the 35.18. sonne of my right hand. O how gracious was my God unto mee , in that hee sent mee a mid-wife to helpe mee ; neighbours to comfort mee ; a house to cover mee ; a fire to warme mee ; and now a bed to ease mee ! The mother of my Lord had not an house,

Lu:1.7 but a stable onely; for there was not room  
 in the Inne. Her holy child was layed but in  
 a manger, whereas mine is in a cradle: yet  
 I am wicked; I am sinfull and uncleane: yet  
 and this babe is not borne without original  
 pollution. But I will begge of the Lord that  
 verſ:28 (with Simeon) I may take up my Iesus in mine  
 armes, or rather in my heart: and I will  
 beſeech him that as I deſire to embrace  
 him in my ſoule, ſo hee will embrace mee  
 in the armes of his mercy. Mee thinke  
 when I remember how hardly the Iſraëlites  
 were uſed by the Egyptians when the mid-  
 wives were commanded to ſlay the males, I  
 Ex:1. cannot chooſe but tremble at the miſeries of  
 16. the women. It might ſeeme a ſinne in them  
 to deſire ſonnes, ſeeing they knew that  
 their birth was but a ſtepp to their graves.  
 Thoſe mercifull hands which brought them  
 into the world were commanded to be the  
 executioners of the innocent babes. The  
 women were to be as cruell in their mur-  
 ders as the King was in his commands:  
 and yet ſuch bloody acts were to be called  
 executions, and not ſtyled murders. They  
 had a command to put in practiſe what  
 was ſo horrid, and barbarous: whereupon  
 they were perplexed to thinke that either  
 they muſt neceſſarily diſobey authoritie;  
 or elſe deſtroy thoſe who had not offen-  
 ded. It is true that if God had commanded

ded it, the act had beene righteous. *Abra-* Gen. 22  
*ham* not onely may, but must be the priest to  
sacrifice *his sonne*, *his onely sonne Isaac*, when  
God requireth it. But if God forbiddeth  
what man commandeth, wee must be more  
ready to *suffer*, then to obey those commands.  
When wee dare not doe what wee are unjustly  
commanded, wee must dare to *suffer* what  
shall be unjustly *inflicted* on us. O how  
grievously was *Iochebed* perplexed in her mi- Ex: 2. 3  
series, when, for feare lest her *Moses* should  
be slaine according to the decree, shee was  
enforced to expose him to *the brinke of the*  
*river*! That child whom shee could noe lon-  
ger hide, shee was faine to cradle up in an  
*arke of bull-rushes*. Thus shee who durst not  
keepe her infant, adventured upon a trade  
which shee never had learned: but *her direc-*  
*tor* was *his preserver*. Surely the teares  
which shee shed for feare of his death, did  
perswade the river to carie him alive: for shee  
so bribed the torrent with the droppes from  
her eyes, that it tooke more compassion  
then the heart of the tyrant. One word of that  
King might have saved at once both her sor-  
rowes, and her feares. Mee think's the very  
river might have taught him to melt for his  
cruelty: but where grace is wanting, every  
thing that should check the petulancie of  
sinne, doe's but give vigour to the exe-  
cution thereof. *There* was a sorrowfull

mother weeping for feare of the death of him who might peradventure have cost her her life : and *there* was a *child* too crying, as if it had beene either sensible of the cruelty of the salvage tyrant ; or else struck with compassion for the tender mother. The cries of both were so lowd , and so just , that they pierced the clowdes , and were heard up to heaven : and the daughter of the King was moved to *save* what her father in his fury did seeke to *destroy*. The child was found by Pharaoh's *daughter* ; and ignorantly as well as compassionately shee put him to nurse to his indulgent *mother*. O what cannot God doe , when hee decreeth to act ? His justice is severe and potent ; but *his mercy* (which is *over all his workes*) is full of goodnesse , and wonder. Hee who preserved Moses , hath saved this infant , and I hope hee hath chosen him for a vessell of honour. Zacharias was promised that *hee should have joy and gladnesse in Iohn the Baptist*. I will hope for the like in this new-borne babe ; and I will begge of my Lord that hee may be beloved of *him*. Him I must magnifie for the *deliverance* of my selfe : and him I must thanke both for the *shape*, & the *life* of my *child*. My wombe might have proved the *grave* of mine infant ; and *my selfe* the *sepulcher* of a child unseene. I might have dyed in the birth of this which I embrace : and the litle infant ignorant of my

Pf: 145  
9.

Luc. 1.  
14.

my cries, might unwittingly have beene the  
 destroye of his mother. Or else I might  
 have lived; and *this* child have dyed: so  
 should the teares which I had shed through  
 the extremitie of my pangs, be seconded  
 with more for the losse of my desires. In all  
 these mercies I must looke up to my Redeem-  
 er; and acknowledg him the father, and  
 donour of these blessings. I will therfore  
 magnifie him for his goodnesse, and praise  
 him for his loving-kindnesse. I will give  
 thanks unto the Lord, for hee is gracious, be-  
 cause his mercy endureth for ever.

Pf: 106  
1.

### *The Prayer.*

**O** Mercifull God, heavenly father, who  
 hast now most especially made knowne  
 unto mee, that thou art able to doe exceeding  
 abundantly above all that wee aske, or thinke  
 make mee thankfully rejoyce in the worke  
 of thy love, and thy tender mercie. Thy  
 favours are greate and wonderfull, in sparing  
 the life of my selfe & mine infant: in freeing  
 mee from my pangs, and him from the dark-  
 nesse of the silent wombe. Thine, o Lord,  
 is the power by which I am delivered:  
 thine is the mercy by which I am safely retur-  
 ned unto my bed: thine is the worke of the  
 frame and fashion of this my babe: thine  
 therfore

Eph: 3.  
20.



therefore shall be likewise the glory for ever  
 and ever. Graunt, blessed Father, that I  
 may never forget thy goodnesse; but expresse  
 my thankfullnesse in my new obedience.  
 Make mee carefull in the performance of  
 what service I promised thee in the extremitie  
 of mine anguish. As thou hast given mee  
 the fruit of my body, to the joy of my heart;  
 so give mee the fruit of righteousness sown in  
 peace. Give mee the wisdom which is from  
 above, that is full of good workes without  
 hypocrisie. Lord make mee thy servant by  
 grace; and make this child thy child by  
 adoption, and mercy. Give mee comfort in  
 his life for the sorrowes which I endured at  
 his birth. Seperate him from the wombe, as  
 thou didst Saint Paul, that hee may be a  
 chosen vessell of sanctification, and honour.  
 Teach mee innocency and simplicitie by the  
 example of this infant; and make mee here-  
 after teach him goodnesse and righteousness  
 by the power of thy grace. Make us allways  
 children in wickednesse, but not in understanding;  
 that so, as new borne babes, wee may desire the  
 sincere milke of thy word, that wee may grow  
 thereby. Let thy sonne Christ be formed in this  
 litle infant that as it hath bene preserved by  
 thy power and providence in the first birth, so  
 it may feele thy mercy and grace in the se-  
 cond. Lord give a blessing to whatsoever  
 shall be used for the recovery of my strength;  
 that

Iam:3.

18.

ver:17

Gal:1.

15.

1. Cor.

14. 20.

1. Pet:

2. 2.

Gal:4.

19.

that I may allways praise thee both in prosperitie and adversitie. Give thy blessing to the meanes for the nourishment of this child. Give it strength that it may live to receive the *seale* of thy mercy in the *laver of Baptisme*: and doe thou be present with thy blessing when the *signe* shall be administred. O let it live (if it be thy blessed will) and grow up in *wisedome*, and in *stature*, and in *grace* both with thee, and with men; that so I may magnifie thy name for making mee an instrument to propagate the number of thine elect, who am the weakest, and the unworthiest of women. Increase thy Kingdome dayly. Take pittie upon all that suffer afflictions, especially on those women who are in *labour* of children. Give them comfort in the time of their miseries, ease from their torments, joy in their desired issue, and thankfullnesse for thy blessings. Lord graunt that both I & they may sing praises to thy name for the greatnesse of our deliverances, and expresse our thanks in our godly lives; that when this painfull life shall have an end, wee may sing triumphantly in eternall glory, through Iesus Christ our onely Lord, and Saviour. Amen.

Lu:2.  
52.

## 13. THE THIRTEENTH SUBJECT.

*Tearcs in the time of a generall Pestilence.*

## The Soliloquie.

Consisting of sixe severall parts, and treating of,

- 1 { *Mourning by example, in a publike calamitie.*
- 2 { *Severall causes of God's visitations.*
- 3 { *Sinne especially the cause of the Pestilence.*
- 4 { *Severall examples of dreadfull Pestilences.*
- 5 { *God's threatning before his visitation.*
- 6 { *The duety of a Christian, decreeing both to whom, and for whom wee ought to pray in the time of Pestilence.*

The first part of the Soliloquie,  
treating, of mourning by example,  
in a publike calamitie.

## THE EJACULATION.

vers. 1.

{ *Give eare to my words, ô Lord;  
consider my meditation.*

vers. 2.

Psal. 5. { *Hearken unto the voyce of my cry,  
my King, and my God; for  
unto thee will I pray.*

Eccl: 7.  
4.

**T** *He heart of the wise is in the house of  
mourning: (saith Solomon) but the heart  
of*

## Teares in time of Pestilence. 355

of sooles is in the house of mirth. Is the heart  
 then, sometimes in a pilgrimage from the  
 body? Or is the body required to visit the  
 sick, yea though the disease be infectious?  
 Or are wee allways, by command, to imitate  
 the Prophet, whose *teares were his meate day* Pf: 42.3  
*and night?* The heart indeede is often from  
 home; and is least where it *liveth*, most  
 where it *loveth*. The sick must be visited, or  
 else my Saviour will complaine as hee doth  
 in the Gospel, saying, *I was sick, and yee* Mat: 25  
*visited mee not.* When Iob's three friends heard 43.  
 of the evill that was come upon him, they came Iob: 2.  
*every one from his owne place; for they had made* 11.  
*an appointment together to come to mourne with*  
*him, and to comfort him.* So they sate downe vers: 13  
*with him upon the ground, and mourned se-*  
*ven dayes and seaven nights.* When Elisha 2. King.  
*was fallen sick of his sicknesse wherewith hee* 13. 14.  
*dyled, Iosab the King of Israel came downe unto*  
*him, and wept over his face, and said, O my*  
*father, my father, the charet of Israel, and the*  
*horse-men thereof.* When wicked King Ioram c: 8. 29.  
*went to be healed in Iezreel of the wounds which*  
*the Syrians had given him at Ramah, AhaZiah*  
*the sonne of Iehoram King of Iudah went downe*  
*to see him in Iezreel, because hee was sick.* Thus  
 doe I reade of a holy Patient visited by  
 friendly mourners: a holy Prophet visited by  
 a weeping King: a wicked King visited by  
 another as wicked as himselfe. All these  
 were

were visiters, or visited: but I doe not find that the diseases were infectious. Noe: I must therefore imitate the best of them in my charitie to others; but I may not forget charity to my selfe. Willfully to runne into apparent danger is desperately to tempt the *keeper of Israël*. What shall I then doe? The passing bells informe mine eares of the mortalitie of my neighbours; & yet I cannot, I must not visit them. What (I say) shall I doe? What course shall I take? Charitie commandeth mee, compassion hasteneth mee to the dying Christians, that by my advice, or at least by my prayers I might expresse my commiseration. And yet, *when* I am just at my doore provided, resolved, intended to goe, even *then* mine owne health, the health of my familie, and (which is greater them all these) the feare of displeasing my gracious protectour bring mee back againe, and keepe mee at home. I would not be un-charitable; but I must not be desperate. Well then: I am resolved what I will doe. I will (with Solomon) *goe to the houses of mourning*, the houses of the visited; yet not in body, but in mind, and in purse; I will pittie them, and I will send reliefe unto them. I dare not goe in *person*, but I will goe in *affection*; and for my neighbours groaning under the *evill of punishment*, and for my selfe burdened with the *evill*

of

of sinne ; I will feede upon my teares day and night. I must grieve for my selfe in particular ; and yet I must not be so unkindly covetous , as to keepe my teares onely for my selfe. In publike calamities those who shed noe teares may be justly suspected to have noe bowells. I find my selfe not un-apt to weepe ; for I am prompted to that by the weakenesse of my disposition. And yet I suspect my selfe ; I am jealous of my selfe that my teares doe rather flow from my feare of infection , then from a fellow-feeling of the miseries which the infected suffer. To heighten therefore my mourning, and to justifie it by my compassion , I will propose to my selfe the examples of others, such as I find recorded in the word of my God.

When the destruction of the Iewes 1.  
was neere at hand , the Lord called upon them by the mouth of his Prophet , saying, Consider yee , and call for the mourning women Ier:9.  
that they may come ; and send for cunning women 17.  
that they may come : And let them make hast, vers:18  
and take up a wayling for us , that our eyes may runne downe with teares , and our eye-lids gush out with waters : for a voyce of wayling is vers:19  
heard out of Zion , How are wee spoyled, &c.  
The women were commanded to heare the vers:20  
word of the Lord ; and their eares to receave the word of his mouth ; they were to teach their daughters



daughters wayling; and every one her neighbour  
 verſ. 21 lamentation: For death was come up into their  
 windowes, and entered into their pallaces; to  
 cutt off the children from without, and the young  
 verſ. 22 men from their streetes. Even the carkeises of men  
 did fall as dung upon the field, and as the hand-  
 full after the harvest-man; and none did gather  
 them. The case is now with us, as it was  
 then with the Iewes. Alasse, how are wee  
 spoyled too! How is death come up into our  
 windowes by the infectious aire! How doe  
 our children dye, and our young men fall!  
 Our children which know not the cause; and  
 our young men that trusted in the strength of  
 their youth! O how doe the carkeises of men  
 fall as dung upon the open field, & as the hand-full  
 after the harvest-man; and yet there are none to  
 gather them up! They perish without, because  
 either there is not roome enough left with in  
 doores for them; or not people alive to attend  
 them in their sicknesse; or not people of  
 strength enough to un-lock the doores; or  
 not meanes for their sustenance if they enter  
 in. Thus necessitie driveth them into the  
 fields; and there mortalitie seizerh upon  
 them; where noe person is found to burie  
 their bodies; noe bearers to carie them to the  
 surfeited earth; noe friends to bewaile the losse  
 of their lives; and noe Christians to cover them  
 from their gazing spectators, the verie  
 fowles of the aire, and the beastes of the field.

What

What heart would not breake; what eye would not weepe; what soule would not lament for this sad visitation? For these things (with Lam: 1. 16.)  
 Ieremiah) will I weepe: mine eye, mine eye shall runne downe with water; because the comforter which should relieve our soules, is farre from us.

The Lord hath throwne downe Ierusalem 2.  
 (saith the Prophet) and hath not pittied; and Lam: 2. 17.  
 hee hath caused their enemy to rejoyce over them; hee hath sett up the home of their adversarie. Their heart cryed unto the Lord, O wall of the vers: 18  
 daughter of Zion, let teares runne downe like a river day and night: give thy selfe noe rest; let not the apples of thine eyes cease. Arise, cry out vers: 19  
 in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children that faint in the topp of every streete. Even thus hath the Lord covered vers: 1.  
 us also with a clowde in his anger, as then hee did the daughter of Zion; and cast downe from heaven unto the earth the beautie of our Israël; and remembred not his foote stoole in the day of his anger. An enemy destroyeth, and rejoyceth over us: but such an enemy it is, as neither can heare, nor will spare. The verie aire which was created to coole the flames of our scorching hearts, is so poisoned with the infection, that the more wee make of it, the lesse wee our selves are made by it: the closer wee

wee seate it even to and in our hearts, the neerer doth the infection approach our spirits. The corrupted aire shall be therefore cleansed by the thick groanes that shall flye from my heavy heart; and be purified with the thunder of my lowdest cryes. With

Is: 15. 2 Moab in the prophesie, I will howle over  
vers: 3. Nebo, and over Medeba In the streetes let

every one gird himselfe with sack-cloth: on all their heads let there be baldnesse: on the toppes of our houses, and in our streetes let every one

Jer: 48. howle, weeping abundantly; for wee are destroyed; for our litle ones have caused a cry to be heard. Oh our sucklings that cry for milke

from the breast, suck in destruction when they expect their nourishment. For these

Lam: 1. things (with Ierusalem) I will weepe sore in the  
2. night (in this night of a generall affliction):

my teares shall be on my cheekes, because among all our lovers there is none to comfort us.

3. At the finall desolation of the house of

Eze: 7. Israël, the Prophet tould them that, They  
16. that fled away of them should escape, and should

be on the mountaines like Doves of the valleys, all of them mourning, every one for his iniquitie:

vers: 17 All hands should be feeble, and all knees

vers: 18 should be weake as water: They should allso gird themselves with sack-cloth and horror should cover them; and shame should be upon all their fates, and baldnesse upon their heads. Lord, what a time of mourning should here be!

What

What a time of *horror*! Destruction is threat-  
 ned; and whom *destruction* missed, *mourning*  
 should over-take, *febleness* should follow,  
*weakenesse* should pursue, & *horror* should co-  
 ver. Oh, that verie time is come now upon us:  
 that prophesie is fullfilled in our Israel. Here  
 is noe sword to slay us; noe *fierie engines* of a  
 hellith invention to murder us; noe men to take  
 us captives: but here is worse, farre worse;  
 here is the *Pestilence* that walketh in darknesse, Ps:91.6  
 and the *destruction* that wasteth at noone-day.  
 Here are *houses* not inhabited; *streetes* not  
 trampled; *churches* not frequented, *sick* not  
 visited, *hungrie* not fed, *dores* not opened, *bells*  
 not ceased, and *graves* not satisfied. Every Is:24.  
*house* is shut up, that noe man may come in. 10.  
 The *horse-leech* hath here her two daughters Prov:  
 crying give, give. Here are three things not sa- 30.15.  
 tisfied; yea fowre things that say not It is enough.  
 The *hungrie* cry give, and the *thirstie* cry give,  
 and the *sick* cry give, and the *grave* cryeth  
 give. The *hungrie* pine, and therefore cry;  
 the *thirstie* skorch, and therefore cry; the *sick*  
 want helpe, and therefore cry; but, o, the  
*grave* is dayly fed, and yet it is dayly *hungrie*.  
 The mouth thereof is opened, and it devoureth  
 men; and yet for all that, it still cryeth for our  
 returne to the dust as wee were. The mountaines Eccl:  
 the greates persons escape not: the habita- 12.7.  
 tions of men are like the wildernesses for  
 beastes, because the inhabitants are burnt up

Q

with

Ier:9.  
10.

with the fiery Pestilence. Therefore (with the Prophet) for the mountaines will I take up a weeping, and wayling; and for the habitations of the wildernesse a lamentation; because they are burnt up that none can passe thorow them; neither can men heare the voyce of the castell.

4.  
Amos.  
5.4.  
vers:5.

The house of Israël was commanded to seeke the Lord; but they on the contrarie are sayd to have sought Bethel, and to have entered into Gilgal, and to have passed to Beer-

vers:16 Sheba: Therefore the Lord, the Lord of hosts, the Lord said thus: Wayling shall be in all streetes, and they shall say in all high wayes, Alas, Alas: and they shall call the husband-man to mourning, and such as are skillfull of lamentation to wayling: and in all vine-yards shall be wayling; for I will passe thorow thee, saith the Lord.

vers:17

vers:18

Here is againe a clowde of sorrowes; a thick mist of groanes; for the day of the Lord is darkenesse, and not light. This clowde overcasteth us too; this mist choaketh us; this darkenesse blindeth us. Here is wayling in our streetes, to dimme our eyes; here is the husband-man mourning, to stifle us with sorrow; and here is the mourning of the vine-

Pf:104.  
15.

yards, to clowde our soules. Our hearts, which should have beene gladdened with the fruite of the vine, are squeezed and pressed like the bunches of grapes. Our bellies, which should have beene filled with the fruits of the earth, doe cry in their emptinesse, and wayle

wayle with the husband-man. One woos  
 courteth another : one curse saluterh another.  
 Our sicknesse is greate , and yet our famine  
 too is greate ; not that the earth hath for-  
 gotten to be fertile , but by reason that men  
 are afraid to furnish us. *Pestilence* consumeth,  
 and *hunger* cryeth : thus the visited dye they  
 know not of what ; for *sicknesse* calleth , and  
*hunger* calleth , and *want* calleth , and *sorrow*  
 calleth : all of them joyne in their hideous  
 concord , in their horrid discord , and call for  
 our ruine , and yell for our destruction. That  
*heart* which bleedeth not for such un-utterable  
 sorrow , must needes be stone , or Steele : nay  
 worse ; for stones will weepe , to complaine  
 with the clowdes ; and Steele will droppe in a  
 time of stormes. *Heart*, if thou art a woman's,  
 breake ; if thou art a Christian's , lament ; if  
 thou art mine , bemoane the afflictions which  
 dwell among my friends , and the blacknesse  
 which the faces of my neighbours have gather- *Ioc: 2.*  
 red. I will (with David) put on sack-cloth *Ps: 35.*  
 now , though for my very enemies which *13.*  
 are sick ; and bumble my soule with fasting : and  
 I will goe heavily , as one that mourneth for his *vers: 14*  
 mother. With the Prophet *Isaiah* , I will be- *Is: 16. 9*  
 waile with the weeping of *Iazer* the vine of  
*Shibmah* : I will water thee with my teares , &  
*Hesbon* , and *Elealeh*. Or with *Jeremiah* ,  
 Let mine eyes runne downe with teares night and *Ier: 14.*  
 day , and let them not cease ; for the virgin- *17.*



daughter of this people is broken with a greate breach, with a very grievous blow.

54  
Eze: 7. The Prophet Ezekiel telleth the Israē-  
lites that *The time is come; the day draweth*  
12. *neere: let not the buyer rejoyce, nor the seller*  
mourne; for wrath is come upon all the multitude  
verf: 27 *thereof. The King shall mourne, and the Prince*  
shall be clothed with desolation; and the hands  
of the people of the land shall be troubled. O Isra-  
el, how greate were thy pangs, when thus thou  
wert visited! O how deepe are our groanes too  
in this day of our visitation! The Israelites  
are dead; their torments are forgotten: but wee  
live; wee live dying; wee live to suffer; wee live  
to dye. To dye, sayd I? O that death were sweete  
indeede, if it would come with a wish; if it  
would haste it's approach: it were sweeter then  
Pf: 19. the hony, & the honycombe. What was former-  
10. ly our dread, is now our desire. What wee post-  
ed from, wee would now hasten unto, could  
but Death yet grow so pittiefull, so mercifull  
as to heare our desires. But wee cannot either  
dye when wee would, or how wee would.  
Wee may not chuse either the time, or the  
manner of our death. See, See, how it stare's  
usin the face; and looke's upon us in every pas-  
senger that crawleth by our doores; in every  
coffin that is caried by our windowes. Dye  
wee must; but of what disease? By what  
meanes? If of age, 'tis wellcome: if of a con-  
sumption, 'tis kind, But what if of the Plague?  
What

What if of the *Pestilence*? Woe unto us, there is our feare; thence is our trembling. If that *arrow* be shot at us, wee shall have noe *preacher* to pray by us, or to administer ghostly consolation unto us; noe *friend* to visit us; yea and, it may be, neither *physick* to helpe us, nor *meate* to strengthen us, noe *nor servant* to attend us. Wee may call, but none will dare approach to answer us: wee may weepe, but none will dare come to comfort us. This, this day is come upon us. The *buyer* rejoyceth not, fearing lest with his *bargaine* hee purchase a *disease*. The *seller* mourneth not, hoping that though hee loose by his *bargaine*, yet his monie will furnish him with things for necessitie. Thus the wrath of God is come upon us: wee are clothed with *desolation*. This I feele; and yet I feele it not: I heare of it; but it cometh not yet upon mee: it *walketh* by my doores; it *beckeneth* to mee in the streetes; it *knocketh* at my habitation; and yet, for all this (blessed be my God) it is not yet entered. But who knoweth how soone that affrighting disease may force open my doore; or creepe in at my window; or peepe in at a key-hole; or sinke in at a crevise? The disease is generall; but my *sorrows* shall be therfore as generall. All others shall not weepe, and my selfe alone rejoyce. The *meate-offering* Joel. i.  
and the *drinke-offering* (the participation of 9.

the holy Communion) through feare is cut off from the house of the Lord: the Priests, the

Hof:4. Lord's Ministers doe mourne. The land mourneth, and every one that dwelleth therein languisheth; with the beastes of the field, and with the fowles of the heavens. Therefore (with

Ezr:10 Ezr:1) I will goe into the chamber; and when I am come thither, I will eate noe bread, nor drinke water; for I will mourne, because of the transgressions of us all. Or (with Nehemiah)

Neh:1. I will sit downe and weepe, and mourne certaine dayes; and fast, and pray before the God of heaven.

6. The Lord God of hosts did threaten to touch Amos. the land of Israel, and it should melt, and all 9.5. that dwelled therein should mourne; and it should rise up wholly like a flood, and be drowned as by the flood of Egypt. Thus hath hee threatned us also; and hath hee not brought it to passe?

Pf:97.5 See, See how the land melteth; yea melteth like waxe at the presence of the Lord; at the presence of the God of the whole earth. Needes must the land, (the hearts of the inhabitants of the land) melt at his presence, seeing the

Heb:12 Apostle styleth him a consuming fire. O how 29. all doe mourne that dwell in the land! The parents lament the sicknesse of the child; the wife of the husband; the servant of the mistresse: all mourne, all lament. It may now be truly sayd that the whole land is drowned: for, what eye is not dimmed with teares? What house is not filled with teares?

What

What *streete* is not washed with *teares*? If the *saltnesse* of water will caule a *barrennesse* of the earth, what *fruite* can possible our land produce, which is thus moistened, thus watered with the *brine* of our *teares*? And yet, mee think's, the earth appeareth as *greedie* as ever; for it speedily deuoureth whatsoeuer is *sprinkeled* on it by the *sorrowes* of the inhabitants. The *infected* cry, and the *languishing* cry: and shall not my *teares* much rather trickle downe my *cheekes*, although my *doore* is not yet converted into *pasture*; nor my *walkes* overgrowne with the *springing grasse*? O yes, much, much rather: yea and with the more courage will I weepe, by how much the more I retaine my strength to weepe. I heare, mee thinke's the *voices* of *Ier:4* the visited as of a woman in travell; and their *31* angust as of her that bringeth forth her first child, bewailing themselves, and spreading their hands, and each of them saying, woe is mee now, for my soule is wearied because of this murdering sicknesse. Therefore will I take up the *reso-* *If:22.4* lution of the Prophet *Isaiah*; and whosoever shall come to divert my *teares*, to them I will say, *Looke away from mee*; I will weepe bitterly: labour not to comfort mee. Or (with *Jeremiah*) my soule shall weepe in secret places, *Ier:13* for their paines; and mine eye shall weepe sore, *17* and runne downe with *teares*; because the *Lord's* flock is thus destroyed.

The Second part of the Soliloquie,  
treating of Severall causes of God's  
visitations.

**I** Mourn, and I mourn; and all out of  
a sense of the generall sufferance: I mourn  
and I mourn by president: But doe I  
find the cause of our distresses? The ground  
of our sicknesses? *Pestilence* is not the  
onely arrow that is shot from the All-  
mighty, when his revenge is stirred up:  
and yet every punishment is termed a stroke  
a stripe, a plague. When the Lord in-  
tended the spoyle of the Egyptians by the  
children of Israel, that which in others  
would have beene deemed theft, or at the  
least a cozenage, was in the Israelites but  
justice, and done in obedience to him who  
Ex. 12. is Lord of all, when they spoyled the Egyp-  
36. tians of their jewells, which yet they but  
vers. 35 borrowed. And yet this to the lenders is ter-  
med a plague; for the Lord said unto Moses,  
c. 11. 1. Yet will I bring one plague more upon Pharaoh,  
and upon Egypt; afterwards hee will let you  
goe hence. When the firstborne of Egypt  
were decreed to be slaine for the stubbor-  
nesse of the King, the execution of that  
decree was styled a plague: for God tould  
c. 12. the Israelites by his servant Moses, say-  
13. ing, The blood shall be to you for a token  
upon

upon the houses where yee are ; and when I see the blood , I will passe over you ; and the plague shall not bee upon you to destroy you , when I smite the land of Egypt . When the children of Israel had longed after the flesh-pots of Egypt , and cryed , and murmured against Moses and Aaron , saying , Would to God wee had dyed by the hand of the Lord in the land of Egypt , when wee sate by the flesh-pots , and when wee did eate bread to the full ; for yee have brought us forth into this wilderness to kill this whole assembly with hunger : then ( I find ) the Lord was intreated for flesh ; but that flesh proved the destruction of the people , and that destruction is called a plague . For , while the Quailles were yet betweene their teeth (saith the text) yere the flesh was chewed , the wrath of the Lord was kindled against the people ; and the Lord smote the people with a very greate plague . Consumption is also sayd to be a plague ; for so saith the Prophet . This shall be the plague where- with the Lord will smite all the people that have fought against Ierusalem : Their flesh shall consume away while they stand upon their feete ; and their eyes shall consume away in their holes ; and their tongue shall consume away in their mouth . Thus every judgment is truly a plague ; and from God it cometh ; and upon men , weake men , mortall men



and women it cometh: but it is for their sinnes; it is for their transgressions. Every one groane's under the affliction; but few for the cause. Wee are angrie with the rodde, and wee are angrie with the Correctour, and yet wee quarrell not with our selves for meriting such, yea more, yea greater, yea more tormenting, more continuieing punishments. I will therefore looke into the sacred page yet once againe: I will looke into the roll of that booke, and (with Ezekiel) I will spread it before mee, and find written therein the Lamentations, and mournings and woes. I will find the punishments, and I will find out the offences too. I will mourne with them, with us, with every one that is visited: & with them, & for our selves I will pry into the causes of our maladies, seing I know that God will not be angry without a cause. Wee doe first forsake his lawes, and walke not in his judgments; wee first prophane his statutes, and breake his commandements; before hee visiteth our transgression with the rodde, and our iniquity with stripes.

Eze: 1.

9.

vers: 10

Pf: 89.

30.

vers: 31

vers: 32

1.

Ier: 23.

9.

Wherefore did the Prophet Ieremiah cry out, and say, *Mine heart within mee is broken; all my bones shake: I am like a drunken man, and like a man whom wine hath over-come, because of the Lord, because of the word of his holinesse?* Here I find the Prophet in a strange and fervent passion, in a trembling extasie: yet

yet not too greate if I consider the cause, if I weigh the verse that immediately ensueth :  
*For the land (saith hee) is full of adulterers :* *vers: 10*  
 for because of swearing (or cursing) the land mourneth ; the pleasant places of the wilderness are dried up ; and their course is evill, and their force is not right. Was Ierusalem thus visited for swearing, and cursing ? Was Samaria thus burnt up with drought for adulterie ? Lord what then hath not this land deserved ? An oath in every tongue causeth a crosse upon every doore. Vnleanenesse in every person causeth the foulest sores in every patient. The sinnes are universall, the punishment must needs therefore be as universall. The punishment is become generall ; o that our sorrow would grow as generall. This disease may be cured by lotion : For my part therefore I will be the first that shall steppe into Bethesda, for I *Io: 5. 24* have layne the longest in my sinnes : long have I allso wayted for the salvation of my God. I will imitate the Prophet Ieremiah, and cry out with him, and as truely as hee, *Mine heart is broken.*

Why did the Prophet Micah resolve to *2.*  
 wayle, and to howle ; to goe stript, and naked ; *Mic: 1.*  
 to make a wayling like the Dragons, and mourning as the Owles ? Was it not because the *vers: 3.*  
 Lord was comeing forth out of his place ; comeing downe to tread upon the high places of the earth ?  
 Was it not because the mountaines should be *vers: 4.*

molten under him, and the valleys be cleft, as  
waxe before the fire, and as the waters that are  
powred downe a steepe place? Here was de-  
struction for Samaria, and ruine for Ieru-  
salem; but all this was for the transgression of  
*vers. 5.* Jacob, and for the finnes of the house of Israel.  
The graven images were the finnes of the  
people: idolatrie incensed the wrath of the  
All mighty. Well might hee punish, when  
the worke of men's hands robbed him of  
his honour whose worke-man-ship wee are.  
Well might hee resolve to be knowne the  
mighty God in his revenge, whom they  
would not acknowledg to be God when hee  
forbore them. But is it not just so with us as it  
*vers. 6.* was with them? Is not Samaria the sinne of  
our Jacob? Are not the high places of Iudah  
our Ierusalem? Here is wrath, and wrath,  
and plague, and plague; but is not idolatrie  
still in our gates? The God of the Pa-  
*Gen.* triarch saith unto us, as Jacob did unto his  
*35. 2.* house-hould, and to all that were with him,  
Put away the strange gods that are among  
you. If therfore wee have still a noife of  
the beades; of the chaplets pretended to be  
consecrated at Rome: if wee have pictures  
worshipped; crucifixes adored; prayers not  
understood; and other fooresteps of the  
heathen remaining amongst us; I cannot  
choose but remember what our incensed  
Creatour saith by his Prophet concerning  
the

the finnes of the Iewes, Shall I not visit Ier.9.9  
 them for these things, saith the Lord? Shall  
 not my soule be avenged on such a nation as this?  
 Lord where thou art not truly worshipped,  
 thou wilt be dreadfully feared. Though this  
 sinne be not generall, though not univer-  
 sall amongst us; is it not to be found in  
 private? Doeth it not lurke in private clo-  
 setts? Is it not harboured in some secret  
 hearts? It hateth the light because it is not Ios.3.30  
 the truth: but yet our finnes may multi-  
 ply in the darke, untill they have brought  
 us to the land of darkenesse. O that (with  
 Iacob) wee would all arise, and goe up to Gen:  
 Bethel, and make there an alter unto our 35.3.  
 God; then wee know, hee would answer  
 us in our distresse. This is our plague, this is  
 our punishment which now doeth rage a-  
 mongst us: and is not that our sinne? Is  
 not that our iniquitie? What remaineth  
 but that (so farre as lyeth in mee) I should  
 strive to appease the wrath of my God? I  
 will therefore endeavour to blunt his arrow,  
 that it may stick noe more when hee sho-  
 reth it at us. I will pray unto him to remove  
 at once both the sinne, and the punishment.  
 I will doe as did Micah: I will wayle, and  
 howle: I will wayle like the Dragons, and  
 mourne like the Owles.

When Ezra had confessed the sinne of the 3.  
 people, weeping, and casting himselfe downe Ezra

before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children; and the people wept very sore. What ayled the Priest to cast himselfe downe; and the people so sorely to weepe? were they not come out of captivitie? Were they not busied in reedifying the house of the Lord? Were not their burnt offerings, and their sacrifices made unto the God of Israel? What now should deject them? What should dismay them? The Lord questioneth

Gen:4. Cain the murderer, the fratricide, saying, *Why*  
 6. *is thy countenance fallen? If thou doest well, shalt*  
 vers:7. *thou not be accepted? And if thou doest not*  
*well, sinne lyeth at the doore. Thus might Judah*  
*and Benjamin be likewise examined. They*  
*had a sinne that lay at the doore; yea neerer,*  
*closer to them if possible might be; even in*  
*their beds, in their bosomes. They had not*  
 Ezr:9. *seperated themselves from the people of the lands,*  
 1. *and from doeing according to their abominations:*  
 vers:2. *but they had taken of their daughters for them-*  
*selves, and for their sonnes: yea the hand of the*  
*Princes, and rulers had beene chiefe in this*  
*trespasse. Yet for all this, their punishment*  
*was not hitherto come upon them to the*  
*full. They had yet but a sprinkeling of it:*  
*onely some droppes: or at most but a gust, a*  
*small storme; a shewer or two of raine. When*  
*the Lord was angry, the clowdes frowned;*  
*they knitt their browes; and as it were in the*  
 about

abundance of their compassion, they dissolved c:10.9.  
 into teares for the sinnes of the people. But  
 more vengeance was expected; therefore the  
 children of the captivitie turned away their  
 wives, that the fierce wrath of God for this mat- vers. 14  
 ter might be turned from them. If such a sinne  
 as this be the cause of this our dreadfull visi-  
 tation, wee ought also (with them) to sit in  
 the streete of the house of God, trembling, because vers. 9.  
 of this matter. Whether this, or whatsoever  
 else is the cause of this contagion, the sinne of  
 this land; for my part I will resolve (with  
 the same Ezra) to sit astonied at the sinnes of c:9.4.  
 the land; and (with the people) I will trem-  
 ble at the words of the God of Israel, because of  
 the transgressions of the people of this land.  
 I will not arise from my heavinesse; But I will vers. 5.  
 rent my garment; or rather my heart, and not 10el.2.  
 my garment; and turne unto the Lord my God: 13.  
 for hee is gracious, and mercifull; slow to anger,  
 and of great kindnesse; and repenteth him of the  
 evill. I will fall upon my knees, and spread out  
 my hands unto the Lord my God. Ezr. 9.  
 5.

Zion was threatned that her gates should la- 4.  
 ment, and mourne; and that she being desolate, Is. 3.26  
 should sit on the ground. Here was the pun-  
 ishment; a grievous punishment: desolation by  
 warre; destruction by the sword. Her men vers. 25  
 should fall by the sword, and her mighty men in  
 the warre. But what was the cause? What  
 stirred up the All-mighty to shewer downe  
 his



his vengeance? Alas, it is too easily found. The pride of the woman was the destruction  
 vers. 16 of the men. It was because the daughters of Zion were haughty, and walked with stretched-out necks, and wanton eyes; walking, and mincing as they went, and making a tinkling with their feet. Wee are punished; wee are afflicted; not by the sword, but (which is more dreadfull) by the Peste-lente. Our sufferances are not in the same manner indeede as were theirs; and yet wee deserve both the manner, and the measure. Our sinnes are alike; our punishments must therefore be expected alike; alike in the greatnesse, though they are not in the kind. They seeine (mee think's) all-ready to agree in part; for, besides our sicknesses, wee heare of warres, and rumours of wars. Yea, they come yet nearer alike: for they were threatned that  
 Mat:24 6. the Lord should smite them with a scab on the crowne of the head of the daughters of Zion: and this very judgment appeareth among us in every blaine, in every botch, in every carbuncle. Surely our sinnes are as greate, or greater then theirs. The pride of our sexe in their dresse, in their laces, in their jewells, in their fashions, in their gaites, in their behavours, in their attendants, in every thing is greater then Zion's. The effects of pride,  
 their

their lascivious embracings, their amorous courtings are commoner, are frequenter then Zion's. Lord is it not just with thee then, to take away from us (as thou didest vers. 18 from Zion) the braverie of our tinkling ornaments, and our tyres, and our chaines, vers. 19 and our bracelets, and our rings, and our vers. 21 changeable suits of apparell, and our man- vers. 22 dles, and our glasses, and our fine linnen, and vers. 23 our hoods, and our vailes? Wee may most justly indeede expect a stinke, instead of vers. 24 a sweete smell; and instead of a girdle a rent; and instead of well-set haire, baldnesse; and instead of a stomacher, a girdle of sack-cloth; and burning, instead of beauty. For us the land mourneth; for our pride the people are humbled; for our sinnes the Pestilence reigneth. Lord make us all, with Zion, lament and mourne: make us sit on the ground, acknowledging thy justice, and our sinfullnesse. God hath come Eze. 31 downe to the grave among us, as hee did 15. at the destruction of Assyria for the pride thereof; and caused Libanon to mourne for us; and the trees of the field to faint for us: therefore, with Zion, I will lament, I will mourne, I will sit on the ground.

A voyce was once heard from the high 8. places of Israël, weeping and supplications of Jer. 3. the people; because they had perverted their 21.

way,

way, they had forgotten the Lord their God. Here was sorrow at the heart for the sinne of the soule; and yet noe destruction of the body threatned for disobedience. Had they continued in this their repentance they might have prevented the ensueing judgments: but intermission of sorrow proved to be the ground of their sorrow. Hence came their land to be cursed with barrennesse and the

Et: 12.4. Prophet to cry out, *How long shall the land mourne, and the herbes of every field wither, for the wickednesse of them that dwell therein?* Here wickednesse was the cause, and barrennesse the effect. But why should the herbes and flowers of the field suffer for the sinnes of the people? Alas they grew up towards heaven in their gratefull acknowledgment that from thence they received their nourishment in the earth. Yea so innocent they were, that when they looked about them, and saw (as it were) the wickednesse of them for whose service they were made, every morning hung pearlie teares upon their drooping eyes: and when they saw that men had not halfe so much remorse as they themselves, they sadly shrunke to bed againe in the earth. It was a curse to them to be enslaved in the service of cursed sinnes: so poisonous is transgression; so mischievous is iniquitie. Thus the herbes were cursed for the sinnes of the Jewes: but what had the Jewes done amisse, which

God. which wee have not exceeded? What wickednesse had they committed which wee have not surpassed? Therefore our *herbes* and our *flowers*, the beauty of our *gardens* and the pride of our *knotts* is nipped, is withered with the poisonous breath that ariseth from our infected bodies: and yet wee feare that what wee dispatched the aire to kill in our *gardens* will bring poison to us, and slay us in our *houses*. Thus wee suffer; for, thus have wee sinned. I will therefore resolve with the Prophet David, that *Rivers of waters* shall runne Ps. 119 downe mine eyes, because wee have not kept the 136. law of our God.

Shall not the land tremble for this, and every one mourne that dwelleth therein? Saith the Prophet Amos. Tremble? For what? Israel knew well enough; the poore were sensible enough; even the poore that were bought for silver, and the needy that were sold for a paire of shooes. Here was oppression in the streets, and crying in the gates; for the Ephab was made small, and the Shekel greate; and the ballances were falsified by deceit. Noe marveile that the Psalmist concludeth, Surely men of low degree are vanitie, and men of high degree are a lye: to be layed in the ballance they are altogether lighter then vanitie. It was thus among the Israelites; and thus it is among us allso. Men of low degree are vanitie; vanitie in the account, and contempt of superiours? vanitie in

6.  
Amos.  
8.8.

vers. 6.

vers. 5.

Ps. 62.

9.

In the cruelty of superiours. *Men of high degree*, the richest traders, the merchants of corne and the other fruits of the earth are a lye: their measures are false, their weights are false: yea they buy by one, and they sell by another. They devour their brethren, and yet they doe it by shew of *Iustice*; for the ballances they have corrupted, and the weights they have pered, insomuch as men erre most, they are most deceived when they thinke themselves most righted, best dealt with. This *injustice* commandeth us *justly* to mourne: so the belly cryeth, and the back cryeth. The hungry cry when they buy of the rich, and are cozened by the rich: when they suffer in the cozenage, and suffer likewise in the publike, in the generall punishment for the cozenage. For this our land mourneth: for this our people are visited, our houses are shut up, our streetes are not frequented, our markets not filled; and yet the hungry lament, and the thirstie doe mourne. The poore can neither buy for their money; nor be employed in their willing labours to earne them money; nor live without money. Wee roare all like Beares, and mourne sore like Doves. Wee looke for judgment, but there is none: for salvation, but it is farre from us. Therefore with the oppressed I will cry, and with the visited allso I will cry. I will cry with the

Is. 59.  
11.

be oppressed for right; and I will cry with  
 thee visited for health. How long, Lord,  
 how long wilt thou punish us? O remove c. 44.  
 our sinnes like a cloude: blott out, as a thick 21.  
 cloude, our transgressions, and as a cloude our  
 sinnes: returne unto us, for thou hast redee-  
 med us.

### The Third part of the Soliloquie; 3. shewing, that Sinne especially is the cause of the Pe- stilence.

**T**He diseased (ignorant of the kind of  
 their maladies) cause the Phisitian  
 to consult with their pulses; to examine their  
 urine; and by symptomes to find out the  
 cause of their disturbance. So should the  
 sick soule also; or else the ignorance of  
 the sinne may hinder the cure. Gene-  
 rall complaints have beene made by men  
 groaning under the burdens of severall  
 visitations: but doeth the *Pestilence* come  
 by the same rules, and arise from the  
 same causes? Surfeits, and Consumpti-  
 ons, and Feavers, and Palles, and Pluri-  
 cies, and other such sicknesses may have their  
 causes in nature, and their remedies of-  
 tentimes by physick: but neither is the  
 cause of the *Pestilence* so cleere in nature;  
 nor



nor is the cure thereof so easie by physick. Or if it be; yet is this disease more *infectious*, more mortall, and therefore more *dreadfull* then any of the rest. It shall therefore be my first care to find out the *cause* in my soule, before I looke upon the effects thereof in the *bodies* of sinfull mortalls. I will examine our times by those of our ancestours; and see whether this generall *contagion* doeth not rather proceede from the mallice of the soule, then from the aire, dyet, or whatsoever else the Philitians conjecture at.

I.  
Num: The men which Moses had sent to spie out the  
14.36. land of Canaan returned, and made all the  
congregation to murmur against Moses, by bring-  
ing up a slander upon that land of promise: &  
vers. 37 those very men that did bring up that evill report  
upon the land, dyed of the plague before the Lord.  
What? Of the plague? Of the *Pestilence*?  
There were but *ten* of those spies, and those  
*ten* onely dyed. Wee have the *Pestilence* too;  
but it contenteth not it selfe with *ten*, & *ten*,  
and *ten*, and *ten*; but *hundreds* dye; *hundreds*  
are visited; *thousands* complaine; every one  
feareth. But was *their* disease the same as  
*ours*? Was not theirs an inflammation of their  
tongues, and wormes issueing out of them,  
as a just recompense, because with their  
tongues they had lyed? Or was it not some  
other extraordinarie *plague* from the hand of  
God? Or was it not that *Pestilence* which

was

was threatned when the Lord said unto Moses, *vers. 11*  
*How long will this people provoke mee; and how*  
*long will it be ere they believe mee, for all the*  
*signes which I have shewed among them? I will* *vers. 12*  
*smite them with the Pestilence, and disinherit*  
*them; and will make of thee a greater nation, &*  
*mightier then they? Whatsoever their disease*  
*was, though I cannot determine it; yet will*  
*I consider the cause thereof. The cause was a*  
*sinne, a grievous sinne; a lye: and the effect*  
*of this was a sinne, a grievous sinne; it was*  
*murmuring. O thus have wee allso added*  
*sinnes unto sinnes. Wee allso lye; wee lye*  
*grievously, desperately, impudently. Like*  
*unto Iob's friends, wee are forgers of lyes; wee* *Iob. 13.*  
*turne aside to lyes: wee goe astray so soone as wee* *4.*  
*be borne, and speake lyes: wee delight in lyes:* *Pf. 40.4*  
*and wee have wearied our selves with lyes:* *Pf. 58.3*  
*justly therfore now doe wee eate the fruit of* *Pf. 62.4*  
*lies. And yet, not contented with this, wee* *Eze. 24*  
*murmur too. Against our superiours wee mur-* *12.*  
*mur, for not governing us according to our* *Hof. 10*  
*licentious, and sinfull desires: against the* *13.*  
*rich wee murmur, because wee floate not*  
*in their plentie: yea even against God him-*  
*selfe wee murmur, becaule hee graunteih*  
*not our sinfull desires. Thus in every*  
*thought, and in every word wee either find*  
*a sinne, or make a sinne. For this our lying,*  
*for this our murmuring wee are now vi-*  
*sited; wee are now stricken; wee are*

1. Cor. those spies were ) destroyed of the de-  
 10. 10. stroyer.

2. The rebellious Israëlites were threatned  
 Deut. by Moses that Every sicknesse, every plague  
 28. 61. which was not written in the booke of the law,  
 them should the Lord bring upon them, untill they  
 vers 62 were destroyed: And they should be left few in  
 number, whereas they were as the starres of  
 heaven for multitude. These were the mena-  
 ces, these were the threats to the children  
 of Israël: but among all these sicknesses,  
 where is that which reigneth among us?  
 Hath God prepared a new punishment for  
 us, such as the Israëlites never suffered, nor  
 the law ever mentioned, nor skill ever cu-  
 red? Doubtlesse thus God could afflict us;  
 but hee chuseth rather to punish us as hee  
 did others, that so wee might find out the  
 cause as others have done. Hee was pleased to  
 tell the Israëlites the cause of their plague  
 vers 62 which hee would send upon them; even Be-  
 cause they would not obey the voyce of the Lord  
 their God. Iust thus hee punisheth us as hee  
 punished them; even untill wee are almost  
 quite destroyd: and hee telleth us our sinne,  
 our offence too, by his word, by his mini-  
 sters, by our owne consciences, even, that wee  
 refuse to obey the voyce of the Lord. Iust therefore,  
 most iust it is, that seeing wee have, wee doe,  
 wee will thus sinne; even thus, yea thus  
 severely likewise wee should be punished.

Yea,

Yea, wee deserve it in a farre greater manner; in a farre greater measure. Hee who threatned those that would walke contrarie unto him, and would not hearken unto him, Lev: 26  
21. that hee would bring seaven times more plagues upon them, according to their sinnes: Hee who by Moses threatned them that *If they would not observe to doe all the words of that law which are written in that booke, that they might feare this glorious name, The Lord thy God: Then* Deut: 28. 58. the Lord should make their plagues wonderfull, and the plagues of their seede; even greate plagues, and of long continuance: and sore sicknesses, and of long continuance: The selfe-same God hath found us walking contrarie unto him; and therfore hath brought on us seaven times more plagues then formerly. Hee seeth that wee feare not this glorious name *The Lord our God;* therfore hath hee sent us greate plagues, & of long continuance; and sore sicknesse, & of long continuance. vers. 59

Thus I sitt, and muse, and consider of the sicknesse. I heare the bells tolling; even those bells which were wont to invite us to the temple, that wee might know our sinnes at the mouth of the preacher, and pray for remission of our sinnes by the helpe of the preacher; the very selfe-same bells serve now to tell mee that *one man lyeth languishing,* and desireth my prayers; *another man is departed,* and wanteth nothing but a funerall; *a third man is to be buried,* but a neighbourly, and

R

friendly

friendly companie is wanting. Every stroke of a bell (mee think's) hitteth mee at the heart, and biddeth mee to prepare for my last fare-well. Every toul awakeneth my conscience; and biddeth mee remember what my finnes have merited. Thus mine eares receive a sound; and thus my trembling heart feeleth a throb, a beating, a panting for my particular finnes which have beene some cause of this generall sicknesse.

3. *Moses went unto the Lord, and sayd, Oh this*  
 Ex: 32. *people have sinned a greate sinne, and have made*  
 31. *them Gods of gold! But what followed? The*  
 vers: 35 *Lord plagued the people, because they worshipped the*  
*Calse which Aaron had made. There was the*  
*sinne; & there was the punishment. But was that*  
*plague the same as this which now doeth rave,*  
*and rage amongst us? Surely our finnes are*  
*the same as were theirs; for wee digge the*  
*entrailes of our mother earth, and (like the*  
*Augures, the Sooth-sayers, though they sayd*  
*noe sooth, noe trueth at all) wee conjecture,*  
*wee divine by those entrailes; yea and wee*  
*decree him who is rich, to be a good man, a*  
*sufficient man, an honest man, and what not?*  
*Wee vallew the man for the gold; wee*  
*worship him for it; wee honour him for it.*  
*And is not this to sinne with the Israëlites?*  
*Wee doe very litle differ from those idolaters;*  
*even nothing at all. They made them Gods*  
*of gold, and wee make gold our God. Iustly*  
 therefore

therefore are wee thus punished by the true God; because wee honour that which is noe God. The Israelites had this very kind, and sort of plague; such a very pestilence as ours; and for just such a sinne as this of ours. Though Moses prayed for them; yea though hee desired to be blotted out of the booke of God, vers:32 rather then they should not be forgiven; yet God decreed saying, *Whosoever hath sinned against mee, him will I blot out of my booke.* *Whosoever hath sinned against him? If hee should deale so with us, who should people the land? Who should inhabit our dwellings? Who should enjoy our treasures? Hee hath begun blotting indeede already. His inke is found in the blacknesse of every blaine; in the blewnesse of every token; in the rednesse of every crossed doore. But will this blotting allwayes continue? Will hee not stay his hand? Will his wrath burne like fire for ever? Our bones he scattered at the graves mouth; as when one cutteth, and cleaveth wood upon the earth. But mine eyes are unto thee, o God, the Lord: in thee is my trust.* Either blot not at all, or onely blot out our offences. *Hide thy face from our sinns, and blot out all our iniquities. Say unto every one of us as thou diddest unto Iacob by the mouth of thy Prophet; I, even I am hee that blottest out thy transgressions, for mine owne name's sake; and will not remember thy sinnes.*



The Fourth part of the Soliloquie,  
consisting, of Severall examples  
of dreadfull Pestilences.

**L**Ord what a hideous *dinne* is this in mine  
Leares ! There was a *groane* able to  
have shaken even the earth it selfe, had it  
beene imprisoned in the deepest bowells the-  
reof. What, *another* ? Hearke ! There's  
*weeping* too. Oh this is the sad, and wearis-  
some life of us poore sinners, who are *caged*,  
and *miewed* up in our infected citties, and  
townes, and villages. The *diseased groane*  
through the extremitie of their paines; and  
for want of comforts both of body, and soule.  
The *soulds are weeping* for the miseries of the  
sick; and long for the deliverance even of  
their whole families from the burden of the  
flesh. Some habitations are made both *hos-*  
*pitalls*, and *charnell houses*, where many a  
one lyeth sick; and for want of helpe, they  
sicken without hope, they dye without comfort,  
and they consume without interment. Some-  
times againe the mother, who dandled her in-  
fant in her clasping armes, is enforced in those  
armes to carrie it to the grave. Sometimes the  
*husband*, who deerely affected the wife of his  
bosome, is enforced to make her the burden  
of his shoulders; and to beare her dead corps  
to the devouring earth, for want of friends,

&c

& neighbours to ease him of the burden. Yea, sometimes the children are enforced to assist their father, in the carriage of their mother to her longest home. O horror, horror, horrour ! Can pittie find noe enterance at the hearts of strangers? Can compassion find noe harbour in the bowells of neighbours? Will none performe this act of pietie to *key. cold* woman to the carkeise of a woman, but onely her husband, the husband of her affection; and her children, the labour and the fruit of her wombe? O how divers in the world would stand amazed at the sight, & hardly determine whether the dropps which fall from the faces of the bearers be the sweate of their browes, or the teares of their eyes. Oh what adreadfull time is this! Did ever any age produce a paralell to this severe contagion? Was it ever knowne that a Pestilence was so generall, and so malignant? Did ever any people drinke so deepe of the cup of sorrow, astonishment, and desolation as wee doe? Was ever Samaria, or Aholah, or Aholibah, or Babylon, or Jerusalem; was ever the king of the land of the Philistines, or Askelon, or Azzah, or Ekron, or Asbdod; was ever Edom, or Moab, or Ammon, or Tyrus, or Zidon; was ever Dedan, or Tema, or any other place so drunke with the cup of furie from the Lords hands, as wee are? Our drinke was formerly  
*sovre with our whoredomes with our abomina-*

Eze:23.

33.

versi:4.

Ier:25.

20.

versi:21

versi:22

versi:23

Hof:4.

18.

Ier:3. rions : now therefore wee have waters of gall to  
 14. drinke; wee are fed with wormewood; and our  
 c:23. cup is a cup of furie, of trembling, and of asto-  
 15. nishment. O the plague, the plague it is that  
 c:25. eateth our flesh, and drinketh our blood: it  
 15. eateth the flesh of the mighty, and drinketh the  
 Eze:39 blood of Princes; it drinketh even untill it is  
 17. drunken with our blood. Was there ever any  
 vers:18 sorrow like unto our sorrow wherewith the Lord  
 vers:19 doeth afflict us in this day of his fierce wrath?  
 Lam:1. 12.

But why doe I thus cry out? Why com-  
 plaine I so mournfully, as if our afflictions  
 exceeded all that ever were sent upon the  
 children of men? If I consider our estate  
 by it selfe, I cannot choose indeede but con-  
 clude it miserable: but if I weigh it with  
 the Pestilences of former ages, it will not  
 perhaps appeare a burden so un-supporta-  
 ble. Comparisons may peradventure ease  
 my grieffe, and lessen my torments: therefore  
 (with David) *I will remember the dayes of ould;*

Ps:143 *I will meditate on all the workes of God.* It  
 5. may be that Solomon may advise mee, and  
 comfort mee too, where hee thus counsel-  
 Eccl:7. leth, *Say not in thine heart, What is the cause*  
 10. *that the former dayes were better then these? For*  
*thou dost not enquire wisely concerning this.* I  
 Ps:77.5 will therefore consider the dayes of ould, and the  
 yeeres of ancient times.

1. The children of Israël murmured against  
 Num: Moses and Aaron about the destruction of  
 16.41.

Korah, Dathan, Abiram, and their accomplices, saying, *Yee have killed the people of the Lord*: and presently there was wrath gone out from the Lord, the plague was begunne. So they that dyed of the plague were foureteene thousand and seaven hundred, and all in a day; beside them that dyed about the matter of Korah.

verſi:46

verſi:49

When Israel abode at Shittim, the people committed whoredome with the daughters of Moab: and, not contented with this high offence, they allso joyned themselves unto Baal-Peor, and did eate the sacrifices of the dead. Thus they provoked the Lord to anger with their inventions; and the plague brake in upon them: and those that dyed in the plague were twentie and foure thousand. Their sinne was double; it was whoredome both carnall, and spirituall: their punishment was therefore almost double to that which was sent for murmuring.

2.

Num:

25.1.

verſi:3.

Pſi:106

28.

verſi:29

Num:

25.9.

When David sent for the Captaine of the hoast to number the people; Ioab answered him fairely, saying, *Now the Lord thy God adde unto the people (how many soever they be) an hundred fold*; and that the eyes of my Lord the King may see it: but why doth my Lord the King delight in this thing? Notwithstanding the King's word prevailed against Ioab, and against the Captaines of the hoast: and Ioab, and the Captaines of the hoast went out from the presence of the King to number the people of Israel. But what was the event thereof? The Lord

3.

2. Sam

24.3.

verſi:4.

verſi:15

sent a Pestilence upon Israel from the morning even to the time appointed : and there dyed of the people from Dan even to Beersheba seventy thousand men ; and all of them in the space  
 vers:13 of but three dayes. Here was yet a greater number then before ; and yet all of them fell for the sinne of one onely man : but this one man was a King ; and for his eminent offence five times as many were slaine , as when the multitude of people joyned in a murmuring. Hee who by the people was  
 c:18.3. acknowledged worth ten thousand of them, now for his sinne became the destroyer of seaven times as many of them as hee was vallued at by them : so greate was the anger of the Lord , for a sinne so greate , and committed by a person so greate , so eminent.

4. The All-mighty threatned Ierusalem by the mouth of his Prophet , that hee would  
 Ier:19. make that cittie desolate , and an hissing : every  
 8. one that passed thereby should be astonished , and hisse , because of the plagues thereof. The same  
 c:49. God threatned Edom allso by the same Prophet , saying , Edom shall be a desolation : every  
 17. one that goeth by shall be astonished , and shall hisse at the plagues thereof. The same God againe threatned Babylon by the same Prophet , saying ,  
 c:50. Because of the word of the Lord , it shall not  
 13. be inhabited , but it shall be wholly desolate : Every one that goeth by Babylon shall be astonished , and hisse at her plagues.

Thus

Thus I remember thy judgments of old, ô Lord, Ps. 119  
 and receave comfort. Comfesse I must indeede 52.  
 that wee have sinned with our fathers, wee have 2. Chr:  
 done amisse, and dealt wickedly: but are our 6.37.  
 punishments as greate as our fathers were?  
 Foureteene thousand and seaven hundred  
 of them fell at one time: twentie and fower  
 thousand at another time: threescore and  
 ten thousand at a third time. Lord, what  
 mighty numbers were here! and yet wee  
 feare when one dyeth; wee tremble when ten;  
 wee runne when twentie; wee are dismayed  
 when an hundred; wee are hopelesse, heart-  
 lesse, even almost quite dead already when  
 a thousand depart. But why should not wee  
 expect as greate plagues as were sent upon  
 any of our ancestours, seeing, that our sinnes  
 are not lesse either in number, or weight?  
 Wherein are wee better then Ierusalem, or  
 Edom, or Babylon, that wee are not yet as  
 desolate as were they? That every one that  
 passeth by is not astonished, nor hisseth at us,  
 as they did at them? Hee who visited them  
 doeth visit us: hee visiteth our offences with his Ps. 89.  
 rod, and our sinnes with his scourges. Yet hee 32.  
 visiteth us not so sorely as hee did the Israe-  
 lites, when foureteene thousand and sea-  
 ven hundred of them dyed; or not so se-  
 verely as when twentie and fowre thou-  
 sand of them were swept away: or not  
 so grie. vously as when threescore and ten  
 R 5 thousand



thousand of them were destroyed; or not so terribly as *Iensalem*, *Edom*, and *Babylon*; for wee are not quite desolate: or not so furiously as *Nineveh*, to whom God spake by Nah:3. his Prophet saying, *There is noe healing of thy*  
 19. *bruise; thy wound is grievous: all that heare the bruise of thee shall clapp the hands over thee: Or howsoever not so remedilestly as the army of Pharaoh at Euphrates, whom the Lord mocketh by the mouth of his Propther, saying, Goe up unto Gilead, and take balme, o virgin, the daughter of Egypt: In vaine shalt thou use any medicines, for thou shalt not be*  
 Jer:46. *cured.* This, o this makeih mee to *eate my*  
 11. *bread with quaking, and to drinke my water with trembling and carefulnesse, for feare lest our sinne-revenging God should punish us as hee hath done them. O what mercies doeth hee not yet offer unto us? What kindnesse doeth hee not yet afford us? To our Physitians hee giveth knowledg: to our medicines hee giveth vertue. The herbes of the fields, and the fruits of the trees, and the flesh of the beastes doe yet offer themselves for our cure, and our sustenance. O that wee had but so much happinesse, as to know the miserie which is due to our offences! O that wee had but so much mercy from God, as to know his mercy in his gentle visitation! For this our miserie will I groane; for these our finnes I will lament; for the mercy of my*  
 Eze:12 *God*  
 18.

God I will pray, and I will cry, *Heare*, Ps: 30.  
10.  
*ô Lord, and have mercy upon us: Lord be thou* Ps: 60.  
11.  
*our helper. O be thou our helpe in trouble, for*  
*vaine is the helpe of man.*

The Fifth part of the Soliloquie, 5.  
 shewing how God threatneth be-  
 fore his visitation.

**I**T is a *weakenesse*, it is a *fondnesse*, it is a  
*madnesse* in people not to believe the sure  
 effects of certaine causes, before they become  
 obvious to their senses. In the course of na-  
 ture wee are apt to believe what wee dare  
 not try. Who will put his finger into the  
 fire to try if it will burne? Who will cast  
 himselfe into the water to try whether it will  
 drowne him? Yet in things divine wee are  
 too incredulous; too full of un-beliefe. I  
 find that my God hath stricken divers with  
*plagues* for the sinnes which they have com-  
 mitted: But I likewise find that hee hath  
 threatned divers before hee *visited* them,  
 that so by their amendment they might pre-  
 vent those judgments which otherwile would  
 ensue. It is my best way to find out the  
 crying sinnes of the land, by observing the  
 punishments which are sent us for them: but  
 I must not forget either the patience of our  
 God, or the obstinacie of men; the long-  
 suffering

suffering of our Creatour, or the impenitencie of his creatures. Sure I am that the Lord did allways call to repentance before hee punished offenders: hee hath ever wooed transgressours both by promises, and by threatnings before hee ever *made them sick in smiting them* for their transgressions.

Mic:6.

13.

1. When the Israëlites were to be freed from the Egyptian bondage, ô how often was Pharaoh admonished to let them goe! Moses and Aaron sayd unto him, *The God of the Hebrewes hath met with us: let us goe, wee pray thee, three dayes journie into the desert, and sacrifice to the Lord our God, lest hee fall upon us with the Pestilence, or with the sword.* Lord, how meeke Moses begged for the people! yea and in the name of God too; and for an act of religion too; and for feare of judgments too: yea and those judgments not small, or triviall; for they should be either *the Pestilence*, or the sword; yea and hee pretendeth that those judgments should fall upon the Israelites, the people of God, if they neglect their sacrifices; hee saith not, upon the Egyptians; hee saith not, upon the King: And yet, for all this, the King yeelded not; the Israelites sacrificed not; and therefore the *plagues*, the vengeance came upon the heads of their oppressours.

2.

Gog was threatened for a thing which yet hee was suffered to doe. The Israelites  
were

were to be his purchase; the *un-walled villa* Eze:38  
*ges his pray; all that dwelled without walls, and* 11.  
*had neither barres, nor gates should be made*  
 desolate by him. Thus the people of God  
 were to suffer for the sinnes committed  
 against their God. But was the enemy to  
 escape, by whom the people should be cor-  
 rected? Was Gog to be enriched, and to  
 enjoy the spoyle? Nothing lesse. The very  
 instrument of revenge was not to be freed  
 from the wrath of the revenger; nor the  
 executioner to be accounted innocent, though  
 hee punished the guilty. *I will pleade against* vers. 12  
*him with pestilence* (saith the Lord, *and with*  
*blood. I will raine upon him, and upon his*  
*bands, and upon the many people that are with*  
*him, an over-flowing raine, and greate haile-*  
*stones, fire, and brimstone.* Thus the Israelites  
 offended, and were threatned with the armies  
 of Gog. Gog offended; in that hee knew  
 not his maker; in that hee looked onely to  
 his advantage and spoyle, whilest yet hee  
 executed the vengeance of God: hee's  
 therefore threatned; hee shall therefore be con-  
 sumed. When hee should have revenged  
 God upon the rebellious people, then God  
 himselfe would be revenged upon him with  
 judgments from heaven.

The Prophet Ezekiel was sent to threa-  
 ten the Israelites for their many rebelli-  
 ons, and thus sayd the Lord God unto

Eze:6. him, *Smite with thine hand, and stampe with*  
 11. *thy foote, and say, Alas for all the evill abomi-*  
*nations of the house of Iſrael; for they ſhall fall*  
 verſ:12. *by the ſword, by the famine, and by the peſti-*  
*lence. Hee that is farre off ſhall dye of the peſti-*  
*lence; and hee that is neere ſhall fall by the ſword;*  
*and hee that remaineth, and is beſieged ſhall dye*  
*by the famine: thus will I accompliſh my fury*  
*upon them. Here is warning given before the*  
*blow be ſtricken; there is the ſword already*  
*halfe out; here is the famine already in a*  
*due preparation; here is an Angel ready to*  
*diſperſe the peſtilence: but, before execution*  
*here is notice given; before the puniſhment*  
*here is a threatning ſent. Even thus alſo*  
 Eze:33. *hath our good God dealt with us: thus hath*  
 11. *hee warned us. Hee who delighteth not in the*  
*death of a ſinner, doeth never ſtrike before no-*  
*tice given; for hee had rather that our re-*  
*pentance ſhould quiver his arrowes, then that*  
*by our ſinnes hee ſhould be enforced to hit us*  
*at the heart.*

4. *I will ſmite the inhabitants of this citty (ſaith*  
 Ier:2 1. *God by Ieremiah concerning Ieruſalem)*  
 6. *both man, and beaſt: they ſhall dye of a greate*  
*Peſtilence. Loe here is ſtill the future tenſe,*  
*I will; not I doe. God delighteth not in*  
*the execution of his wrath; but yet his I will*  
*is as ſure as his I doe. Thus hee hath former-*  
*ly threatned us with his I will; I confeſſe*  
*indeede hee hath: and yet wee would not*  
 believe

believe what was to come; & onely because wee found it not instantly present. Hence it is that now our people cry; now our beastes doe roare: and it is but just that men and women should be ranked in the order with beastes, seeing that our sinnes have discovered us to be more stupid then them. Yet the beasts perish, though they could not sinne; and wee perish because wee can doe nothing but sinne. So the servant suffereth for the offences of the master: so the beasts are punished for the sinnes of the owners. The *Pestilence* putteth noe distinction betweene them both, although the one could not, the other would not avoyde the punishment.

In the booke of Exodus the Lord saith concerning Pharaoh, & the Egyptians *Now I* <sup>5.</sup> *Ex:9.*  
*will stretch out mine hand, that I may smite thee* <sup>15.</sup>  
*and thy people with Pestilence; and thou shalt be*  
*cut off from the earth. Take heede Pharaoh:*  
*hee is true who threatneth: and although*  
*hee saith I will, yet hee saith also now I will.*  
*Hee is ready for thee, although thy heart be*  
*not ready for him: hee is just now prepared*  
*to punish, if thou be not just now prepared to*  
*obey. I will bring a sword upon you, that shall* <sup>Lev:26</sup>  
*avenge the quarrell of my covenant: and* <sup>25.</sup>  
*when yee are gathered together in your cit-*  
*ties, I will send the Pestilence among you; and*  
*yee shall be delivered into the hand of your*  
*enemies, saith the Lord to the Iſiaclites.*  
 And



- Deut: And againe: *The Lord shall make the Pe-*  
 28.21. *silence to cleave to thee, untill hee have con-*  
*sumed thee from offe the land whither thou*  
*goest to possesse it. Yea, & yet once againe:*
- Num: *The Lord said unto Moses, How long will*  
 14.11. *this people provoke mee? And how long*  
*will it be ere they beleive mee, for all the*  
 vers:12 *signes that I have shewed among them? I*  
*will smite them with the pestilence, and dis-*  
*inherit them, and will make of thee a mightier*  
*nation then they. O the fathomlesse treasure*
- Rom:2 of the bountie of my God! *O the riches of*  
 4. *his goodnesse, and patience, and long suffering,*  
*leading us to repentance! What were the*  
*Israëlites, that hee should not plague them?*  
*Why not presently? The wages is due so*  
*soone as the service is done, and the punish-*  
*ment is as due, so soone as the offence is*  
*committed; and yet, although God be*  
*forward in the former, hee is slow to the*  
*latter: although hee delight in the former,*  
*yet is hee hardly drawne to the latter. Mee*  
*think's when I consider the Israëlites, I*  
*wonder at their rebellions: and yet, mee*  
*think's, when I consider our selves, I wonder*
- as:5.1. *much more. What could have beene done more*  
*to this vine-yard of God, that hee hath not done*  
 vers:2. *unto us? Hee hath fenced us, and gathered*  
*out the stones from us, and planted us with the*  
*choycest vine, and built a tower in the midst of*  
*us, and also made a wine-presse in this his vine-*  
*yard,*

yard, and yet for all this, when *hee* looked that we should bring forth grapes, behould wild grapes. Oh how my heart panteth within mee, and my whole selfe is in a trembling feare, when I consider *his* mercies, and our rebellions! O mee think's I see a hand- Dan: 5. writing against us almost upon every doore, 5. every inhabitant, written as it were, with the fingers of a man's hand (as once *Beisbazzar* saw upon the plaister of the wall); which maketh my countenance change, and my thoughts vers: 6. be troubled, so that the joynts of my loynes be loosed, and my knees smite one against another: and I cry for mercy, for I have offended; and I knock for compassion, for I have transgressed. God did threaten Israel with a pestilence when they should be gathered together in their citties; with a Pestilence that should consume them from off the land; with a Pestilence that should dis-inherit them: and all this to avenge the quarrell of his covenant, because they still provoked him; because they would not believe him, for all the signes that hee had shewed among them. But where in had Israel offended? In what manner? In what measure, which this land hath not exceeded? And yet, o how unwillingly doth the All-mighty punish us! O how slowly! O how gently! *The kingdome* Matt: of heaven suffereth violence, saith my Iesus. 11. 12. Violence indeede, by our daring sinnes, for wee

wee draw the revenger's sword for him:  
 Ps. 7. 12 wee bend his bowe for him, and make it ready:  
 vers. 13 wee allso prepare for him the instruments of  
 Ps. 64. 3 death, because wee whett our tongues like  
 vers. 4. swords, and bend our bowes to shoote our arrowes,  
 even bitter words, that wee may shoote in secret  
 at the perfect: suddenly doe wee shoote at him, &  
 feare not. And what now can wee expect but  
 judgments, seeing that wee will not offer the  
 just, and rightfull violence to the Kingdome  
 of heaven, even the violence of our prayers;  
 the violence of our teares; the violence of sobbs,  
 and sighs; and groanes in our spirituall com-  
 bats; and conflicts? What can wee expect  
 but vengeance? And what doe wee meete  
 with, but destruction? Hee hath threatned,  
 and threatned, againe, and againe; and yet  
 wee have resisted, and resisted, againe, and  
 Is. 5. 7. againe too. When hee looked for righteousnessse,  
 behould oppression: justly therefore, now wee  
 looke for mercy, behould a cry. A cry in the  
 beds of the languishing; a cry in the chambers  
 of the infected, and pined prisoners; a cry of  
 the healthfull for feare of infection; a cry of  
 parents for their tender children; a cry of  
 children for their dying parents. Brother  
 cryeth for brother; sister for sister: all cry for  
 Ps. 102 helpe; all cry for mercy. O Lord heare our  
 1. prayers, and let our cryes come unto thee.

The Sixth part of the Soliloquie,  
treating of the duety of a Christian;  
decreeing both to whom, and for  
whom wee ought to pray in  
the time of Pesti-  
lence.

**I** Weepe and weepe, and sigh and sigh,  
and pray and pray: but *why* doe I thus  
weepe, and sigh, and pray? If for *my selfe*, it  
is a debt which is challenged even by nature  
it selfe, so that I may have any hope by these  
meanes either to *prevent*, or to *cure* the sick-  
nesse. If for *others*, it is *charitie*; it is a religious  
duety. Thus wee are commanded by the  
Apostle; *Beare yee one anothers burdens, and* Gal. 6. 2  
*so fullfill the law of Christ.* And againe by the  
same Apostle I am commanded to *weepe with*  
*them that weepe.* But must my teares be gene- Rom.  
rall? Must my prayers be universall? For all? 12. 15.  
For the wicked as well as the godly? There  
was a time when the Prophet Ieremiah  
might not pray for Iudah. The Lord said  
unto him, *Pray not for this people for their good:* Ier. 14.  
*When they fast I will not heare their cry; and* 11.  
*when they offer burnt-offerings, and oblati-* vers. 12  
*ons, I will not accept them; but I will consume*  
*them by the sword, and by the famine, and*  
*by the Pestilence.* There was a time too  
when the Lord said concerning the *sonnes,* c. 16. 3  
and

- and concerning the daughters that were borne among the Iewes, & concerning their mothers that bare them, and concerning their fathers that begat them: They shall dye of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by the famine; and their carkeises shall be meate for the fowle of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning; neither goe to lament, nor bemoane them; for I have taken away my peace from this people, saith the Lord; even loving kindnesse, and mercies. Both the great and the small shall dye in this land: they shall not be buried, neither shall men lament for them, nor cutt themselves, nor make themselves bald for them. And there was a time also when the eyes of Iehojakim the sonne of Iosiah King of Iudah, and his heart were not but for coveteousnesse, and for to shed innocent blood, and for oppression, and for violence to doe it. Therefore thus sayd the Lord concerning him, They shall not lament for him, saying, Ah my brother, or Ah sister: they shall not lament for him saying, Ah Lord, or Ah his glory. Hee shall be buried with the buriall of an Asse, drawne, and cast out beyond the gates of Ierusalem. Thus it was with

with them; but must it therefore be thus with those which dye of the sicknesse; of the Pestilence? With all? This were a dreadfull sentence indeede, To dye, and not to be pittied: to dye of the plague, and before death not to be prayed for. Who knoweth indeede, but that some such as those men of Iudah, may be among us? Who knoweth but that some Ichojakims may be among the visited? What then? Shall I therefore pray for none? Yea shall I not pray for them? God forbid. The lesse they pray for themselves, the more will I pray for them. The lesse they know God, the more will I pray that they may know him. The sicker they are in body, the more neede they have of comfort in mind. What though they in part may be a cause of this mortalitie? What though their wickednesses have helped to bring this contagion? If they are enemies to mee in particular, I will forgive them: though they are God's, I will pray for them; even that hee in his good time would be pleased to call them home both to the knowledg, and the practise of his trueth. David I am sure did pray for, and pittie his enemies; for so hee professeth saying, *As* Ps:35.  
*for mee, when they were sick, my cloathing* 13.  
*was sack-cloth: I humbled my soule with*  
*fasting.* And thus did my Redeemer 100  
 for Ierusalem; for, *When hee was come* Lu:19.  
 41.  
 neere



neere to the citty, hee beheld it; yea hee wept over  
 vers. 42 it, saying. If thou hadst knowne, even thou, at  
 least in this thy day, the things which belong unto  
 thy peace! But now are they hid from thine eyes.  
 Shall David weepe then for his enemies?  
 Shall my Iesus weepe for his enemies, for  
 Ioh: 20 the enemies of his father, and my father, of his  
 17. God, and my God; and shall not I weepe for  
 those who are in miserie, and distresse?  
 My saviour knew who were elected, and who  
 were reprobates; and yet hee wept over the  
 whole citty. I dare not pry into those secret  
 counsellis of my God, nor can I know all those  
 whom hee hath ordained for heaven or hell:  
 shall not I then weepe for them *all* in generall  
 in this generall calamitie? Yes, I will keepe my  
 turne: I will sing my part in this dolefull con-  
 sort. Surely if my God should forbid mee  
 praying for them; even the very prohibition  
 might peradventure encourage mee to per-  
 forme it, hee knoweth that wee are apt to doe  
 whatsoever hee forbiddeth. O my God either  
 take away my readinesse, and aptnesse to  
 contradict thee; or else forbid mee nothing  
 but what thou wouldest have mee to per-  
 forme. But why should I pray for those, who  
 (though they are visited) refuse to repent?  
 Shall I hope to alter the eternall decree of  
 him with whom is noe variablenesse, neither  
 Iam. 1. shadow of change? What if hee hath reserved  
 17. them for vengeance? Can I, by my prayers,  
 snatch

snatch them out of the fire? If they are sick,  
 peradventure I cannot cure them. If they  
 are not yet sick, I cannot preserve them. O  
 these churlish, inhumane, un-christian, un-  
 charitable thoughts! God therefore sendeth  
 them this affliction, that they may repent:  
 and that *they* may rather prevent, then *hee*  
 exercise his revenge. Seeing therefore that I  
 know not the hearts of any, I will pittie *all*:  
 and since by my prayers I cannot prevaile for  
 them *to whom is reserved the blacknesse of dark-* Iud:13.  
*nesse for ever*; I will grieve, that Man is be-  
 come so wicked, as to *treasure up unto himselfe* Rom:2  
*such wrath against the day of wrath.* Faine 5.  
 would my God have conquered the stubborn-  
 nesse of stiffe-necked Israel with the plea-  
 sant allurements of his heavenly blessings:  
 yet they would not yeeld, they would not  
 relent. Then hee threatned them: yet they  
 would not yeeld. Then hee punished them:  
 and yet they would not turne: which made  
 him cry out by his Prophet. *I have sent* Amos.  
*among you the Pestilence after the manner of* 4.10.  
*Egypt*; yet have yee not returned unto mee, saith  
 the Lord. Surely the Lord is very angry with  
 such as will not tremble at his judgments;  
 which made him threaten so by Ezekiel, say-  
 ing, *If I send a Pestilence into that land, and* Eze:14  
*powre out my furie upon it in blood, to cut off from* 19.  
*it man and beast*: Though Noah, Daniel, and vers.20  
*Job were in it, as I live saith the Lord God they*  
 shall

shall deliver neither sonne nor daughter : they shall deliver but their owne soules by their righteousnessse. What comfort then can I receave or give , when I mourne for the comfortlesse ? What hope have I to speede , when these worthies should be denyed , if they were here to intercede for them by their earnest supplications ? Sure I am that I am not so good as any of those three : Not as the worst.

Gen:9. Not as Noah though hee had beene drunke.

24. Not as Iob , though Eliphaz taxed him with impatience , when as hee justified him selfe, and seemed to taxe even God himselfe with

Iob:16. injustice , saying , *I have sewed sack-cloth upon*

15. *my skinne , and defiled my borne in the dust.*

vers:16 *My face is fowle with weeping ; and on mine eye-*

vers:17 *lids is the shadow of death. Not for any injustice*

*in my hands : also my prayer is pure. Noe,*

Noe : farre short come I of either , of any of

them : poore I : a poore , weake sinfull wo-

man ; even as sinfull as the worst ; as wicked

as the worst. And (now I begin better to be-

thinke my selfe by thinking worse of my selfe)

what are those which I questioned whether I

might pray for them , or not ? Are they sin-

ners ? So am I. Are they grievous sinners ?

So am I. Surely I doe not know enough of

my selfe , if I doe not know my selfe the

worst, the vilest, the chiefest of sinners. It is

then but justice that I should pray for the

worst , since I my selfe either am , or might

have

have beene worse then them. My prayers shall be generall, for all; hoping that God may be pleased to have mercy on all. But if any among them be certainly reprobates though I know it not, yet, I will pray that they may be taken from the number of the faithfull, that so they may neither seduce by their temptations; nor offend by their examples, nor dishonour my good God any longer by their crying, and multiplying abominations. Yet must I howsoever be charitable in my devotions; and pray for others, as well as for my selfe.

But all this while (since my thoughts have beene fixed upon those that are *visited*, and I am certainly resolved for whom I will pray) let mee be sure that I direct my prayers aright, or else my devotion may be but blindness, and my religion, superstition. To *him* without doubt, and to *him alone* must I tender my petitions, from whom, yea from whom alone this *sicknesse* is sent upon this sinfull land. And who is hee which *visiteth* the earth, but onely the great Creatour of heaven, and earth? The very Philistines could acknowledg this, when *the Arke of the* 1. Some  
*covenant of the Lord came into the campe*, and 4. 5.  
*all Israel shewted with a great shewte, so that the*  
*earth rang againe.* They then beganne to be  
*afraid, for they said, God is come into the campe.* vers: 7.  
*And they said, Woe unto us, for there hath not*

- vers:8. beene such a thing heretofore : Woe unto us ; who shall deliver us out of the hands of their mighty Gods ? These are the Gods that smote the Egyptians with all the plagues in the wilddernesse. Thus even by the testimonie of the uncircumcised my God is determined to be the sin - revenging God , who punisheth offenders with these plagues and Pestilences. But shall I onely depend upon their testimonies who knew not God , for my assurance that this vengeance cometh from God ?
- Noe : I will looke a litle farther , and find David the good Prophet acknowledging it
- Ps:78. in his Psalmes , and saying , *Hee made a way*  
50. *to his anger ; hee spared not their soule from death ; but gave their life over to the Pestilence.* This
- Iob.5. the patient Iob confessed , saying , *Behould*  
17. *happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty :*
- vers:18 *For hee maketh sore, and bindeth up ; hee woundeth, and his hands make whole.* This the holy
- Hos:6. Prophet Hosea proclaimed , and said , *Come*  
1. *and let us returne unto the Lord ; for hee hath torne , and hee will heale us : hee hath smitten, and hee will bind us up.* This was the song of
- 1.Sam. devout Hannah : *The Lord killeth, and maketh*  
2.6. *alive ; hee bringeth downe to the grave, and bringeth up.* Yea and this God himselfe doeth
- Deut: publish to the whole world, and saith , *See*  
32.39. *now that I even I am hee , and there is noe God with mee, I kill, and I make alive : I wound,*  
and

and I heale : neither is there any that can deliver  
 out of mine hand. It is cleere then , It is most  
 apparent that in this generall sicknesse I must  
 of necessitie acknowledg the finger of God.  
 There was once a time when hee himselve  
 proclaimed, saying , *I am sought of them that* If:65.1  
*asked not for mee: I am found of them that sought*  
*mee not. I said, Behould mee, behould mee unto a* vers:2.  
*nation that was not called by my name. I have*  
*spread out my hands all the day unto a rebellious*  
*people. And surely that time is now come*  
*again: for wee sought him not , and yet wee*  
*have found him in this day of our visitation,* vers:4.  
*even in this dreadfull sicknesse. Hee hath*  
*spread out his hands all the day long unto us*  
*a rebellious people ; but wee would not hear-*  
*ken unto him : justly therefore doe wee re-*  
*maine among the graves; and hence it is that*  
*our hands are held up unto him. But , alas*  
*so weake are our devotions ; so feeble are*  
*wee in our Petitions ; so unconstant , so wa-*  
*vering are wee in our faith , that our hands*  
*are heavier then our hearts. Wee must be faint* Ex:17.  
*to have an Aaron, and a Hur to stay them up,* 12.  
*or else wee are ready to let them downe ; &*  
*If they fall, the greate Amalekites, (both our*  
*finnes, & Gods revēge) will prevaile against us.*  
*Hee cryeth out unto us, Behould mee, Behould*  
*mee; & (woe is unto us.) wee doe behould him*  
*in his severe , and consuming wrath : But o*  
*that wee might behould him in the cleere and*



most lovely glory of his mercy ! O that hee might now be sought of us , though formerly wee have not asked for him ! Hee once did promise that a time should be when the children  
 Jer:50. of Israel should come , they and the children of Iu-  
 4. dah together , going , and weeping : they should goe and seeke the Lord their God. Surely that time is now come to us his Israël : for now wee goe , and weepe as wee goe (as did David for Absalom) ; Wee weepe as wee goe up to  
 2.Sam: our chambers. With Ioseph , wee seeke where  
 18.33. to weepe ; and wee enter into our chambers , and  
 Gen: weepe there. With the Church in the Psalmes,  
 43.30. wee goe forth and weepe. With the Israelites,  
 Ps:126. wee weepe before the doore of the tabernacle of the  
 6. congregation. With David , and the people  
 Num: that were with him , wee weepe as wee goe up  
 25.6. to the citty. Yea with Ishmaël , wee weepe all  
 2.Sam: along as wee goe. And as wee weepe , so I hope  
 15.30. wee shall seeke too ; even seeke the Lord , and  
 Jer:41. his strength ; yea seeke his face evermore. This is  
 6. the way for pardon ; and this is the meanes for  
 Ps:105. health : for so God promised King Solomon ,  
 4. saying : If I shut up heaven that there be noe  
 2.Chr: raine : or if I command the Locusts to devour the  
 7.13. land : or if I send a Pestilence among my people :  
 If my people which are called by my name shall  
 vers:14 humble themselves , and pray , and seeke my  
 face , and turne from their wicked wayes ; then  
 will I heare from heaven , and will forgive their  
 sinne , and will heale their land. Lord , this Pesti-  
 lence

lence thou hast sent among us ; among us  
*Christians* that are called by thy name. Let  
 others doe what they will : as for mee, and my  
 house , wee will serve thee , ô my Lord. Doe  
 thou make mee to turne from my wicked  
 wayes , that thou mayst heare from heaven,  
 and forgive my sinnes , and heale this land :  
 for I will seeke thy face ; I will bumble my  
 selfe ; I will pray unto thee , and say.

Ios:24.  
15.

## The Prayer.

O Mnipotent Lord, thou sinne-revenging  
 God , who for disobedience diddest  
 threaten thine owne people of Israel to smite  
 them in the knees , and in the legges with a sore  
 botch that could not be healed , from the sole of the  
 foote unto the topp of the head : to smite them  
 with the botch of Egypt , whereof they could not  
 be healed : Thou who by the mouth of thine  
 onely sonne didst fore-tell to the Iewes that  
 nation should rise against nation , Kingdome  
 against Kingdome , and that there should be fa-  
 mines , and Pestilences in diverse places : be  
 pleased, ô thou greates, offended Lord, in the  
 bowells of thy compassion to let thine anger  
 cease , and to bow downe thine eare to thy  
 sorrowfull hand-mayd. O my God thou  
 seest how I groane under the burden of thy  
 wrathfull indignation, bemoaning the gene-

Deut:  
28.35.

vers:27

Mat:14  
7.

Pf:85.4

rall sufferances for our more generall sinnes. Our sinnes, our sinnes doe farre exceede the transgressions of Israel: yea they are greater then those of the Iewes against the true Messias; for thine owne Apostle beareth them

1. Cor:

2. 8.

witnesse, that *Had they knowne it, they would not have crucified the Lord of Glory*: but wee alas, both have knowne, and doe know him;

Heb: 6.

6.

and yet wee crucify to our selves the sonne of thee our God afresh; and dayly put him to an open shame. For these our offences thou hast begunne thy revenge, yea and most justly too; for thou art cleere, though man should judge thee. Under this thy heaue wrath wee groane ô Lord, wee cry, wee howle; for sicknesse increaseth, death approacheth: yea such a sicknesse, and such a death, as maketh us feare both our selves, and our neighbours; because wee have not feared thee the Lord of hosts. Thou seest, ô Lord, our afflictions; even that our houses are made our prisons, and our sores our companions. Our streetes are turned into pastures, our towne into wildernesses; and, for our backwardnesse in our devotions, our very doores instruct us to addresse our selves unto thee, and to beseech thee Lord to have mercy upon us. Our dayes are consumed in sorrowes, and languishing; and our nights in weeping, and mourning. Thou woundedst us, and wee cry; thou smitest us, and wee roare; thou plaguest us, and wee are troubled,

troubled, wee are dismayed. Our *Golgothas* are surfeited with the dead, and our habitations infected with the living. Wee flye from place to place, from cōuntry to cōuntry; & yet wee flye not from thy presence, wee avoyd not thy judgments. What shall wee doe, What shall wee doe? *Is there noe balme*, Ier:8. *ô Lord, in Gilead? Is there noe physitian* 22. *there? Why then is not the health of the daughter of thy people recovered?* Thy sonne, thy mercifull sonne, thy sweete sonne Iesus was sent to bind up the broken hearted, and to open *Is:61.1* the prisons to them that were bound, and to comfort them that mourne: and hee was not backward in the performance of this for which hee was sent; for hee healed all manner of sickness, and all manner of diseases among the people. *Mat:4.23.* At thy feete therefore, ô Iesus thou best physitian, wee cast our selves downe. A multitude *C:15.30.* wee are that lye at thy feete: Cure us, ô Christ; heale us, ô Iesus, as thou didest the multitude. A whole multitude once did seeke *Lu:6.19.* to touch thee; for there went vertue out of thee; and thou healedest them all. Thou wert moved *Mat:14.14.* with compassion, and didst heale their sick. Many didst thou cure of their infirmities, and plagues. Behould thy hand is not shortned that it *Luc:7.21.* cannot save; neither is thine eare heavy that thou canst not heare. The number of petitioners *Is:59.1* cannot deterre thee; the multitude of suitors *Mar:3.10.* cannot molest thee; for thou hast healed

- many : therfore , with the multitude in the gospel . wee presse upon thee , that wee may but *touch* thee ; for thou hast vertue in thee ; thou hast power to heale . O Lord heare , ô Lord forgive , ô Lord *heale* us of our grievous wounds . In the depth of thy furie when thou didst resolve to be revenged of a rebellious people , It was yet thy promise that
- Eze:12 thou wouldest leave a few from the sword,  
16. and from the famine , and from the Pestilence , that they might declare all their abominations among the people where they should come ; that they might know that thou art the Lord . V's thou hast plagued , us thou hast punished , so sorely , so grievously , that but few of us are left : yet ô Lord , now at last looke in mercy upon us : ô Lord let this remnant find thy compassion . O cure us , O heale us , ô helpe us for thy mercie's sake . When thou wert angrie with *Egypt* , thou didst threaten to *smite* it : If:19. but , even at that very instant , thou didst like-  
22. wise promise to *heale* it ; and that they should returne unto thee their Lord , and that thou wouldest be intreated of them . Thou didst
- Ier:33. proclaim unto Iudah that thou wouldest bring  
6. it health , and cure ; and wouldest cure them , and reveale unto them abundance of peace , and truth . Thou didst promise unto Zion that
- ez30.17 thou wouldest restore health unto her , and heale her of her wounds , because sbe was called an out-cast by the people , saying , This is Zion , whom

whom noe man seeketh after. These were thy promises even in the midst of thy threatnings: and wilt thou be worse unto us then thou wert unto *Egypt*, or *Iudah*, or *Zion*? True it is that thou expectest our conversion; thou commandest us to *turne unto thee with all our hearts*, and *with fasting*, and *with weeping*, and *with mourning*. To thee therefore, ô God (though formerly wee have not, yet now) doe wee turne. Wee turne unto thee both our weeping eyes, and our dejected countenances, and our wringing hands, and our bended knees, and our mournfull voyces, and our groaning hearts. Mercifull God behould our teares, and view our countenances, and looke upon our hands, and strengthen our knees, and hearken to our voyces, and comfort our hearts. *The Priests*, ô Lord, even thine owne *vers: 17* Ministers doe weepe betweene the porch and the altar, and they say, Spare thy people, ô Lord, and give not thine heritage to reproach. Our *Ezra's* *Ezra: 10. 1.* pray, and confesse and weepe, and cast themselves downe before thine house; and the people assemble themselves unto them both our men, and our women, and our children; for wee all weepe very sore. Wee weepe, as the *Iraëlites* did be- *Num: 2. 56.* fore the doore of the tabernacle of the congregation, when twentie and fowre thousand of them dyed of the *Pestilence*. Thus wee mourne; thus wee weepe: our eyes, our hearts, our very soules doe weepe: ô let us tast of thy



love; let us feele thy compassion. Make us to boast of thy praise, as thy servant David did; when hee cryed unto thee, and thou didst heale him. Thou hast beene wrath with us, as  
 Pl. 30. 2  
 Is. 57. 17. thou wert with the Iewes for their covetousnesse; and thou hast smitten us: thou hast hid thy selfe, and hast been angry; yet wee have gone on frowardly in the wayes of our hearts. But, o our God, doe thou make us as penitent as those Iewes; and then say unto us as thou  
 vers. 18 didst unto thy Iudah, *I have seene thy wayes, and I will heale thee: I will leade thee also, and restore comforts unto thee and to thy mourners.* Alas, wee mourne, and yet wee are punished: wee grieve, and yet wee are plagued; and all  
 Jer. 14. 7. because our iniquities doe testifie against us: but for thy name's sake, o Lord, be pleased  
 vers. 8. to spare us. O the hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land; and as a way-faring man that turneth aside to tarrie  
 vers. 9. but a night? Why shouldest thou be as a man astonied; as a mighty man that cannot save? Thou, o Lord, art still in the midst of us, and wee are called by thy name; therefore, wee  
 1. King pray thee, leave us not. O here is a Pestilence  
 8. 37. in our land; and wee make our prayers and supplications, and stretch forth our hands toward  
 vers. 38  
 vers. 39 thine house. Heare therefore in heaven thy  
 vers. 40 dwelling place, and forgive; that wee may feare thee, and walke in thy wayes all the dayes of  
 our

our lives. Or if the finnes of us thy people  
 cause thee to stoppe thine eares at our pray-  
 ers, O heare thou our *Hezekiah's praying* 2. Chri:  
30.18.  
*for us who have not cleansed our selves.* Stay the  
 plague from us thine Israel, as thou didst from  
 thy people, when thy servant *Phinehas exe-* Pf: 106  
30.  
Num.  
16.46.  
*cuted judgment.* Cause our Aarons to take their  
*Censers*, and to put fire in them from off the al-  
 tar, and to put on incense: O let them come  
 quickly to our congregations, and make an  
 attonement for us. Let them stand betweene verf. 48  
*the dead and the living*, and let the plague be  
 stayed. Thine *Angel stretcheth forth his hand* 2. Sam.  
24.16.  
*upon our Ierusalem to destroy it:* O doe thou as  
 in the time of King David: *Repent thee of the*  
*evill and say unto the destroying Angell, It is*  
*enough; stay now thine hand.* Heare mee,  
 ô Lord, for the distressed people; and heare  
 them for mee; and heare thy *Christ* for us all:  
 that to him, and thee, and thy blessed Spirit  
 wee may render (as is most due) all praise,  
 and glory, and thank-giving, and obedience  
 from this time forth for ever-more, Amen.

## 14. THE FOURTEENTH SUBJECT.

*Teares of her whose house is shut up  
for the Pestilence.*

## The Soliloquie.

## THE EJACULATION.

vers. 1.

*Give eare to my words, O  
Lord; consider my medita-  
tion.*

Psal. 5.

vers. 2.

*Hearken unto the voice of  
my cry, my king, and my God;  
for unto thee will I pray.*



*What? Shut up? Why so? Must  
mine house be a prison; and my  
selfe both the jayler, and the pri-  
soner too? This is a punishment  
added unto God's, to be thus shut up from  
the societie of men. Is this a visitation, thus  
to forbid our visitants? Was I wont to be  
such a gadder abroad, that I must now be kept  
at home under lock and key? Lord how sud-  
denly am I transported with passion even be-  
yond the bounds of reason, and religion?*

O here

*Teares in time of Pestilence.* 421

O here is *the messenger of death* come into mine house; and now I must be thankfull to authoritie for commanding mee to retire my selfe to my private, and pensive accounts, who knoweth yet but that both my selfe, and my familie may live, for all our *inclosing*? It may so please my God, that by my being *secluded* from the multitude, I may shunne the *infection* of the multitude; and so what I conceived an iniurie, may end in a blessing. I may perhaps say, and say truly, when I am awaked fully out of my passion, as *Iacob* did when hee *Gen:28* *awoke out of his sleepe*: Surely the Lord is <sup>16.</sup> *in this place, and I knew it not.* My God is come indeede, although I am not *Lu:7.6* *worthy that hee should enter under my rooffe.* O hee is come, but hee is come in *wrath*, and sheweth mee the *tokens* of his anger: but I will submit to his pleasure, and say unto him in the language of the blessed Virgin: Behould the *hand-mayd* of the *Lu:1.* Lord: be it unto mee according to thy will. <sup>38.</sup> Who knoweth but that instead of *killing*, hee may come to raise mee a *Lazarus*, if *Io:11.* occasion serveth, as once hee did for *Martha* <sup>43.44.</sup> and *Marie*? Peradventure hee may come in *judgment* to others, and yet to mee in *mercy*. Howsoever I will hope that I am one of those who are spoken unto from the Lord by the mouth of his Prophet:

If: 26.  
20.

Come my people ; enter thou into thy chambers, & shut thy doores about thee : hide thyselfe as it were for a litle moment , untill the indignation be over past. Since then my Lord is come to be my guest , my house shall be emptie, swept, and garnished ; that noe thing may offend him , nothing may displease him : and thus will I emptie it , thus will I sweepe it , thus will I garnish it.

Fare-well vaine world ; thou that hast deluded mee with thy follies, and cozened mee with thy false, and braided wares. Come not ncere mee ; my doores are shut, and none such as thou shall enter here. Fare-well false friends , who onely gaze upon the rising Sunne. Yee who were my companions in folly , and enticers to fond and idle sports, fare-well fare-well : noe more shall yee enter with your bewitching charmes. Sports, passe-times , games , merrie meetings , gossipings; fare yee all well ; come noe more to my doores : for if yee doe come, yee shall knock, and knock, and knock againe, & all in vaine ; for even to this purpose allso are they now made fast. And now mine Eyes , the lustre of my countenance , yee windowes of folly, take yee your leave of your vaine objects ; for I have a taske to set you , that yee never yet were acquainted with. First I will preferre you to attend upon my heart ; and whatever sighes & sobbes my poore heart shall send forth,

forth, it shall be your duety to entertaine them by the way, and enforce them to accept of the companie of your *teares*. Yee shall weepe 'till yee are *wearie*, and then shall yee *reade*: & when indeede yee are *wearie* of *poring* upon divine pages, for your re-creation yee shall weepe againe, that by that meanes yee may be fitted to *reade* againe. Next If at any time I give you leave to consult with the sister of mortalitie (as some times I shall be necessitated to afford you a time of intermission by the persuasions of nature) be sure that yee stay not too long from your employments; for my hast is greate, my businesse is of consequence: wee have onely a litle work to doe for the King of eternitie, and then wee shall be at ease. And yee, mine *Eares*, that have so often hearkened to the Syren songs of the vaine world, now bid yee *adiens* to your muscicall harmonies, and ravishing concords; for I must *lock* yee up for a season: and hereafter yee shall heare a melodie beyond the tuning of the spheares; for the Quire of heaven shall ravish you with their *Hallelujah's*. These *Hands* that so proudly hid themselves under the skinne of the *kidde*, and blushed when they were beheld by any lesse then an *idolater*, shall now entwine each other in a mutuall concord; and then revenging the quarrell of their sinnes upon my trecherous heart, they shall *smite* it, and *thumpe* it, and  
be as a



beate it untill they have mollified it; untill they have beaten that *stone* into *flesh*, and that *flesh* into *water*, and forced that *water* into *teares* for the sinnes of my whole selfe. Next my *Tongue*, mine un-toward, un-ruely, wanton *tongue*; my false, pick-thanke, tell-tale *tongue*, that couldest never find the way to tell the trueth, or not willingly, or not with delight; thou, for thy idle, thy prophane, thy wicked speeches, shalt send out nothing but *cries*, and *yells*, and hideous *dinns*, and horrid *screeches* for thine offences: and if at any time I shall, by thine obsequious service, be contented to trust thee with an articulate *prayer*, be sure that thou first take direction from my *heart*; and then *chant* it out so lowde (but forget not discretion) that it may be heard up as high as *the throne of my God*. Be sure thou doest it, for I will have a *watch* over my *mouth*, and at *the doores of my lipps*, that I may be certaine thou offend not. As for the rest of my selfe (since I cannot stay now to give every part a charge in particular,) I shall command them onely to attend the pleasure of my royall guest. Onely my *thoughts* I must commit to the tuition of my *heart*, although it formerly hath beene false unto mee: and desirous I am that they may be *pressed*, pressed downe with greate and heaue burdens. But I charge thee, o my *Heart*, if ever thou hopest to be  
mine

Chan-  
ter in  
french  
signi-  
fieth to  
sing.  
Pſ: 141  
3.

mine owne deere Heart, that thou suffer not an *imagination*, not a *thought* to come neere thee, but what shall be commended unto thee by *religion*, and what thou shalt dispatch to thy *Maker*.

And now I am prepared for thee: Well-come ô my God. If my roomes are not cleane enough for thee I must intreate from thee both direction, and assistance to cleanse them. If any *dust* of wickednesse hath *flowne* about in the *sweeping* of them, I will now give my mind to *wash* my chambers with the *teares* of mine eyes; and that, I know, thou delightest in.

O thrice well-come blessed God. Well-come, ô well-come my deereft Redeemer. O how truly did the Kingly preacher affirme that, *It is better to goe to the house of mour. Eccl:7. ning, then to goe to the house of feasting: for that is the end of all, and the living will lay it to heart!* My house is shut up indeede; it is shut up for the infection; for feare of the infection; for feare lest others should infect my familie; or for feare lest my familie should be infectious to others. But what of all that? I am not the first that ever was shut up: I am not the onely one that ever was shut up. The Leper in the law was to be shut up Lev: 13 seaven dayes: and at the seaven dayes end when 4. the Priest looked on him, if the plague in his sight were at a stay, and spreaded not in the skinne,

- skinne, hee was to shut him up yet seaven days more. This shutting up was rather for his cure, then intended for his hurt. Noah was sayd to be shut up in the Arke; but it was for his preservation: and so may I be likewise.
- Gen:7. 16. *Jeremiah was shut up too; yea in a prison, although his jayle was the house of the King: and yet, even at that time, hee was visited by the best; by one better then the King; even by God himselfe: for hee often spake to him in the time that hee was shut up. Thus am I shut up; even in a prison made of my dwelling: I hope that my God will speake comfortably unto mee. I will hope that hee hath shut mee up as a jewell in a cabinet; in his care; in his tender compassion. If so, I am sure that noe evill shall come in unto mee, for hee is holy, hee is true, hee is powerfull who hath mee in keeping. Hee hath the key of David: hee openeth, and noe man shutteth; and hee shutteth, and noe man openeth* True it is that sometimes hee shutteth out; as when hee shutteth out from his eares the prayers of his people. Thus the faithfull complaine by the mouth of the Prophet: *When I cry, and showte, hee shutteth out my prayers. Sometimes hee shutteth up; and that in judgment too; as Hee shutteth up the eyes of idolaters, that they cannot see; and their hearts, that they cannot understand. And sometimes man shutteth too, even when hee is forsaken of God:*
- Ier.32. 2.
- c:33.1.
- Reu 3. 7.
- Lam:3 8.
- Is:44. 18.

God : for so saith the wise King ; A violent man shutteth his eyes , to devise froward things. *Prov: 16.30.*  
 And againe , God is sayd sometimes in judg-  
 ment to shut up , even heaven it selfe ; as in a  
 time of drought. Therefore Moses adviseth the  
 Israëlites, saying, Take heede to your selves that *Deut: 11.16.*  
 your heart be not deceived , and yee turne  
 aside and serve other Gods , and worship  
 them: And then the Lord's wrath be kindled *vers: 17*  
 against you, and hee shut up the heaven that  
 there be noe raine , and that the land yeeld  
 not her fruit , and lest yee perish quickly  
 from off the good land which the Lord giveth  
 you. But sure I am that although hee should  
 shut mee up in judgment ; yet hee , whose  
 compassions faile not, in the midst of judgment *Lam: 3. 22.*  
 will remember mercy. I know that in for-  
 mer times hee hath beene angry , and then *Hab: 3. 2.*  
 before him went a Pestilence , and burning  
 coales went forth at his feete. I know that *vers: 5.*  
 once when the people of Israel had offen-  
 ded , then the sword was without , and the *Eze: 7. 15.*  
 Pestilence and the famine within : hee that  
 was in the field was threatned that hee  
 should die with the sword ; and hee that was  
 in the citty, famine and Pestilence should de-  
 voure him. I know that Elijah Propheesied  
 against Iehoram in writing , saying , Thus *2. Chr: 21.12.*  
 saith the Lord , Because thou hast not walked  
 in the wayes of Iehoshaphat thy father , nor  
 in the wayes of Asa King of Iudah : Behould *vers: 14*  
 with

- with a greate plague will the Lord smite thy people, and thy children, and thy wives, and  
 vers: 15 all thy goods: And thou shalt have greate  
 sickness by disease of thy bowells, untill thy  
 bowells fall out by reason of the sickness day  
 by day. And I know also that if hee cut  
 Iob: 11.  
 10. off, and shut up, or gather together, none can  
 hinder him. But what then? What though hee  
 hath shut mee up? Shall I therefore rage, and  
 rave like one distracted? What though I  
 c. 30.  
 29. am a sister to Dragons, and a companion to  
 vers: 30 Owles? VVhat though my skinn should be  
 black upon mee; and my bones be burnt up  
 c. 3. 3. with heate? Should I therefore cry, Let the  
 day perish wherein I was borne; and the night  
 in which it was sayd, There is a child concea-  
 ved? O noe: I will rather resolve with af-  
 flicted Iob: Though hee slay mee, yet will I  
 c. 13.  
 15. trust in him. Why should I offer to be dis-  
 mayed? That God which dwelleth in the  
 heavens hath taken up my house, and is come  
 to sojourne with mee upon earth: I will  
 speake in the phrase of a King: But will God  
 indeede dwell on the earth? Behold the heaven,  
 and heaven of heavens cannot containe thee:  
 how much lesse this house of mine which thou  
 now doest visit! O what a happinesse it is  
 to have God for our visitant! Though hee  
 cometh in wrath, yet is hee well-come. O  
 let mee have my God any way, rather  
 then not have him at all! If hee should  
 not

not sometimes be angry with mee, I should suspect that hee loved mee not: but if for ever hee should be angry with mee, I should feele that hee loved mee not. Hee is never angry with mee, but when I am not angry with my selfe. I will soone therefore appease his anger by revenging my selfe upon my selfe, for the sinnes which I have committed against his glorious name. And if I cannot be revenged enough, I will cry for anger; even for anger that I cannot punish my selfe enough for displeasing him who thus honoureth my roose. When the Israelites were to eate the Paschall lamb, they were commanded to take of the blood *Ex:12.* thereof, and to strike it on the two side- 7. posts, and on the upper doore-post of the houses wherein they did eate it: And the blood *vers:13* (saith the Lord) shall be to you for a token upon the houses where yee are: and when I see the blood, I will passe over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. O here is comfort now in the midst of affliction: here is joy in the depth of sorrow. See, there there is that token: there is the blood on the doore, or at least, the representation of it; for the red Crosse is there. It is to mee for a token, or a memoriall of the blood of that innocent Lamb without spot, that was slaine, that was crucified on the Crosse for



for the sinnes of the elect. Now Lord doe what thou pleasest; spare, or strike; it shall be all one to mee, so long as thou givest mee a firme assurance that *hee* hath suffered for mee. I vallew not my *flesh*: I care not for this lump of *walking dust*: let it be blowne away; let this muddewall be throwne downe: it is noe matter; I am content, so long as I am sure that the *anger* of my God will be *appeased* by the blood of my Redeemer; and that so soone as my soule shall be freed from the prison of my *flesh*, I shall for ever sit on the right hand of my *Iesus*. Sure I am, that although my *house* be *shut up* because of the *infection*, yet my Christ will cleanse my soule with his blood. Therefore World farewell: *shut up* whom thou pleasest. Thy companie is not so good, nor thy courtesie so greate as to command my joy. Although my *house* here be *shut up*, yet *hee* which is faithfull hath promised that *the gates of that new Ierusalem*, which is above, shall not be shut at all by day: and that there shall be noe night there. O let mee begge of my Lord, my Land-Lord; yea my guest, my friend, my brother, my father that (seeing I am a woman, a fearefull woman, wonderfully afraid especially of a serpent, or a dragon) *hee* will be pleased to lay hold on the dragon, that old serpent which is the devill, and Satan; and bind him, and cast him into the bottomlesse pit, and shut him up, and set a seale

Reu: 21  
25.

c: 20. 2.

ver: 3.

a scale upon him, that hee may deceave mee noe more. O how contentedly then shall I mourne ! How joyfully shall I grieve for all the offences that ever I committed ! Well ; now my God is pleased to speake to my conscience , away will I goe in private , all alone , and cry in a corner. I will weepe by my selfe : away I will goe ; and separate my selfe from my familie , yea even from him who is my head , and my Lord ; that I may the more freely weepe. This I will doe , and this I may doe ; for when Ierusalem had her great mourning, not onely every familie mourned apart, but even their wives Zechar allso mourned apart. So will I : I will mourne <sup>12.12.</sup> apart too. But because I must not offer to offer unto my God such a present as a litle poore bottle of teares , and say nothing to him when I <sup>Ps: 56.8</sup> tender it; humbly therefore upon my knees will I fall , and thus will I say unto him.

### The Prayer.

**G**lorious , and ever-living Lord God, who doest suffer the wicked to live in prosperitie ; to be in noe trouble like other men, nor to be plagued like other men : but hast tould us that whomsoever thou lovest thou doest chasten , and scourgest every child whom thou receavest : vouchsafe I beseech thee , to sanctifie this affliction which thou hast layed at

1. King at this time upon mee and mine. *Thou art come,*  
 17.18. *o my God, to call my sinnes to remembrance;*  
*o let mee not frustrate thine intent, nor*  
*repell the motions of thy blessed Spirit. My*  
*selfe, and my familie are now shut up from*  
*the lewde temptations of the seducing*  
*world: Lord make mee at this time to looke*  
*into my selfe, into mine owne wicked and*  
*sinfull heart, which hath beene so long shut*  
*up even from mine owne selfe, from mine*  
*understanding and my knowledge. This,*  
*o Lord, is thy time to speake: let it, I beseech*  
*thee, be my time to heare. My house is be-*  
*come a house of thy correction; and my selfe &*  
*familie are the offenders whom thou art*  
 Ier:10. pleased to chastise. *Lord correct us, but with*  
 24. *judgment, not in thine anger, lest thou bring us to*  
 Pf:88.7 *nothing. Thy wrath at this time lyeth hard upon*  
*us; and thou afflictdest us with all thy waves.*  
 vers:8. *Thou hast put our acquaintance farre from*  
*us: thou hast made us to be an abomination*  
*unto them: wee are shut up, and cannot come*  
 Pf:38. forth. *Our lovers, and our friends stand*  
 11. *aloofe from us; and our neighbours stand*  
 Pf:88.9 *afarre off. By reason of this affliction*  
*mine eye mourneth: Lord I call dayly upon*  
 Pf:69. thee, and stretch out mine hands unto thee.  
 15. *O let not the water-flood over-flow us;*  
 Pf:73. *neither let the deepe swallow us up; and let*  
 14. *not the pit shut her mouth upon us. All the*  
 Pf:69.3 *day long are wee plagued, and chastened every*  
 day

day. *I am wearie of crying; my throate is drie: my sight even faileth for wayting so long upon thee my God. O consider thy distressed servants, that wee are but flesh: & that wee are even a wind that passeth away, and cometh not againe. Deliver us, o Lord, from the snare of the fowler, from the noisome Pestilence* Either send unto us, or else be thou thy selfe unto us a staffe as well as a rodde; a supporter as well as a correctour, that so wee may not be afraid for the terrour by night, nor for the arrow that flyeth by day; nor for the Pestilence that walketh in darkenesse; nor for the destruction that wasteth at noone-day. Prepare us, o Lord, for those heavenly mansions, where thy Sonne sitteth at thy right hand making intercession for us. Heare him pleading for our remission, and inter-ceding for our pardon. Out of his wounds have issued that pretious balsamome, which is able to cure the finnes of the whole world. In him be pleased to be reconciled unto us: & since our times are in thine hands, Lord either spare us for thine honour, or else receave us to thy mercy. Let the health of our bodies make us mindfull to labour for the health of our soules: and let the sicknesse of our bodies put us in mind of the diseases of our soules. Good God, either preserve us from sicknesse, or protect us in sicknesse. Be thou our God, and make us thy servants; and then come either with health; or with sicknesse;

T

thy

Ps:69.3

Ps:78.

39.

Ps:91.3

Ps:12.4

Ps:91.5

vers:6.

Ps:31.

15.

- Ps. 91. 7 thy will be done. Thou canst cause a thousand  
 to fall at our side, and ten thousand at our right  
 hand, and yet preserve us. Thou canst, if  
 vers. 10 thou pleasest, so protect us, that noe evil  
 may befall us; nor any plague come nigh our  
 dwelling. O graunt therefore that wee may  
 vers. 9. make thee our refuge; yea thee who art the most  
 Ps. 38. 6 high, our habitation. Wee are troubled, o Lord;  
 wee are bowed downe greatly; wee goe mourning  
 Ps. 102 all the day long. Wee eate ashes as it were bread,  
 9. and mingle our drinke with weeping, because of  
 vers. 10 thine indignation, and thy wrath: for thou hast  
 lifted us up, and cast us downe. But o thou who  
 Ps. 42. 9 art my onely rock, why hast thou forgotten us?  
 O why goe wee thus mourning by reason of this  
 Ps. 43. 2 affliction? Thou art the God of our strength,  
 Why doest thou cast us off? O give mee leave  
 Est. 8. 3 (with Queene Esther) to speake yet againe  
 before thee the King of Kings, and to fall downe  
 at thy feete (as shee did at the feete of King  
 Ahafuerus) and to besiech thee with teares to  
 with-draw thy visitation. O Lord our verie  
 Iob. 14 22. soules within us doe mourne; for thou doest cause  
 our Sunne to goe downe at noone; and doest  
 Amos. darken our earth in the cleere day. Thou hast  
 8. 9. turned our fasts into mourning; and all our songs  
 vers. 10 into lamentation: thou hast brought sack-cloth  
 Lam. 5. upon our loynes; and made our mourning as  
 15. the mourning of an onely sonne. The joy of our  
 vers. 16 hearts is ceased; and the crowne is fallen from our  
 head; Woe unto us that wee have sinned. But  
 o thou

& thou who wert annointed to preach good tidings Is. 61. 1  
 unto the meeke : who wert sent to bind up  
 the broken-hearted ; to proclame liberty to vers. 2.  
 the captives , and the opening of the prison  
 to them that are bound : to proclaime the  
 acceptable yeere of the Lord ; yea and the day  
 of vengeance of our God : to comfort all that  
 mourne : to appoint unto them that mourne vers. 3.  
 in Zion , to give unto them beawtie for  
 ashes ; the oyle of joy for mourning ; the gar-  
 ment of praise for the spirit of heavinesse :  
 Thou who settest up on high those that be Iob 5.  
 low , that those which mourne may be exalted 11.  
 to safety : Reguard thou ( I most humbly , Ps. 102  
 and earnestly besiech thee ) the prayers of us 17.  
 the poore destitute , & despise not our desires ,  
 Thou hast scene our wayes ; O doe thou heale Is. 57.  
 us : leade us all so , and restore comforts unto us , 18.  
 that wee may be called *Trees of righteous-*  
*nesse* , the planting of thee our Lord , that  
 thou mayst be glorified. Wound us not , O Ier. 30.  
 father , with the wound of anemie , with 14.  
 the chastisement of a cruel one , for the multi-  
 tude of our iniquities. Let not our sorrow vers. 15  
 be incurable , because our sinnes be increased.  
 Though for a small moment thou hast seem- Is. 54. 7  
 ed to forsake us ; yet with thy greate mer-  
 cies gather us againe. In a litle wrath thou vers. 3.  
 doest hide thy face from us , for a moment ;  
 but with ever-lasting kindnesse have mercy  
 upon us , o Lord our Redeemer. O thou who



- vers. 5. art our Redeemer, the Holy one of Israel, the  
 Ps: 34. God of the whole earth, Let thine eares be  
 15. open unto our cryes: open thine eyes, and see  
 Is: 37. our afflictions, how wee are shut up from the  
 17. comforts of the godly, and from the societie  
 of our indeared friends. Consider, and heare  
 Ps: 13. 3 mee, O Lord my God: lighten our eyes lest  
 Ps: 123. wee sleepe the sleepe of death. Behould as the  
 2. eyes of servants looke unto the hand of their  
 masters, and as the eyes of a mayden unto the  
 hand of her mistresse: so our eyes wayt upon  
 thee, O Lord our God, untill thou have mercy  
 upon us. O doe thou graunt unto us remission  
 of our finnes; patience in our miseries; comfort  
 in our distresse; physick for our health, and  
 recoverie: and in thy blessed time, bring our  
 Ps: 142. soules out of prison, that wee may give thanks  
 7. unto thy name: which thing if thou wilt  
 graunt unto us, then shall the righteous re-  
 sort againe unto our companie. So shall wee  
 Ps: 79. that be thy people, and sheepe of thy pasture  
 13. give thee thanks for ever: and shew forth  
 thy praise from generation to generation,  
 world with-out end. Amen.

## THE FIFTEENTH SUBJECT. 15.

*Teares of her who is visited with the  
Pestilence, being.*

- 1 { *Either wounded with a Sore.*  
2 { *Or marked with the Tokens.*

1. *Teares of the visited, being wounded* 1.  
*with a Sore.*

*The Soliloquie.*

## THE EJACULATION.

vers. 1.

{ *Give eare to my words, O Lord;  
consider my meditation :*

Psal. 5. {

vers. 2.

{ *Hearken unto the voyce of my  
cry, my King, and my God;  
for unto thee will I pray.*



*H't is come, 't is come. My heart  
is sore pained within mee; and the  
terroures of death are fallen upon mee.*

Ps. 55. 4

*See, See; What swelling's this?  
What rising's this? Oh, it is the messenger of  
death, and biddeth mee to enquire into my*

T 3

*sinfull*

sinfull life. I am struck, oh I am struck to the  
 heart. This is the impression of anger, and the  
 blott of him who in his wrath may justly blott  
 mee out of his wonted compassion. Yet let  
 mee not despaire: let mee not be too much  
 dismayd. While there is life, there is hope.  
 The woman in the law who had gone aside to  
 another man in-steed of her husband (whereof  
 her husband was jealous, and brought her to  
 her purgation) was to be charged by the Priest  
 with an oath of cursing: upon whose drinking  
 of water, her belly did swell, and her thigh did  
 rott. Surely I have drunke none of that water:  
 or if I have, it cannot hurt mee; for by that  
 very law, the innocent escaped free from the  
 punishment. I have never disbonoured my  
 nuptiall bed; nor defiled my selfe with any  
 other man, that this swelling should light upon  
 mee. Yet (now I better consider of it) let mee  
 not deceave my selfe. There is as well a spi-  
 rituall, as a carnall adulterie. Even a virgin may  
 be styled an adulteresse. Have I never turned  
 from my God? Hath my soule never for-  
 saken her deereft husband my blessed Re-  
 deemer, to commit a spirituall whoredome?  
 O guiltie, guiltie: woe is mee, I cannot  
 choose but pleade guiltie, to this my indict-  
 ment. My conscience telleth mee that I have  
 followed the temptations of the enemies of  
 Christ I cannot tell how often: and justly  
 therefore (I must confesse) may this swelling  
 be

be my punishment; for greater then *this*, hath beene my due desert. Peradventure to correct my pride, this *thorne in my flesh* may be a messenger of Satan, sent to buffet mee, 2 Cor. as once Saint Paul had one sent unto him: for 12. 7. who of all our sexe is not guilty of *this follie*? Among us are the tender and the delicate wo- Deut. men (such as were among the Israelites) 28. 56. who will not adventure to set the sole of the foote upon the ground, for delicatenesse, and tenderneesse: and (not to flatter, or deceave my selfe) I may peradventure be one of them. Or if I have not had power to put in practise what I desired, yet it may be that my desire hath beene to be as delicate as the chiefest, and finest of our sexe.

Satan is sayd to have gone forth from the Iob presence of the Lord, and to have smote Iob with 2. 7. sore boyles, from the sole of the foote to the crowne of his head. O that I were but halfe so righteous as was holy Iob, of whom God himselfe beareth witnesse that *There was none* 6. 1. 3. like him in the earth; a perfect, and an upright man; one that feared God, and eschewed evill! But alas I am noe such person; for I have, by my wickednesse, as it were taught the serpent to goe forth from the presence of the Lord, and to smite mee with this sicknesse, this rising, this swelling, worse then those boyles which infested Iob. David had a sore too, a running sore (although hee was a man after 1 Sam. 13. 14.

Ps. 77. *God's owne heart*) : for so hee complained ;  
 2. saying , *My sore ranne in the night , and ceased not ; my soule refused comfort . But his Sore was not like unto mine : for his was in the fierce combat which hee had with distrust ; and it may as well be meant that his hand by night reached out in prayer , and ceased not : or by that sore may be meant the running of his eyes , which dropped in the night for his grievous crimes , and ceased not ; as well as an impostume , or ulceration . But mine is not such : it is a sore indeede , a carbuncle , a pestilentiall sore ; allthough as yet it is not come to such maturitie as to doe as David spake of his . It is yet but a swelling , a hard swelling , a rising : and for its swelling , and for its hardnesse it may either be my very heart removed from the seate appointed it by nature : or else it may be sent to put mee in mind of the proud swelling , and the malicious hardnesse of mine impenitent heart . Alas , if I doe but seriously consider of that litle morsell of proude flesh , or rather stone , hard stone then flesh , that Adamantine heart , what have I not deserved for that wicked heart , which others were ever punished with ? Worse , farre worse doe I deserve then ever did Iudah : I onely want a Prophet to lament mine estate as Isaiahs did hers , for the judgements of God inflicted  
 Ps. 118. upon her for her rebellion , and to cry , *The whole head is sick , and the whole heart is faint :*  
 from*

from the sole of the foote even to the head there verſ. 6.  
is noe ſoundneſſe in it; but wounds, and bruiſes,  
and putrifying ſores: they have not beene cloſed,  
neither bound up, neither mollified with oyntment.

But what ſhall I doe in this diſtreſſe?  
May not theſe poiſoned humours that have  
conſpired together in this preſent *tumour*, as  
well be ſome other diſeaſe, as the infectious  
*Peſtilence*? Lord, how ſaine would ſinners  
live in ignorance, and never either under-  
ſtand the offences which they have com-  
mitted, or know the manner and the kind  
of their puniſhments! How ſaine would the  
ſick delude themſelves with a conceipt of  
*health*; and, hoping for life, cozen their  
knowledg with the falſhood of opinion!  
I cannot deny but it is the *ſickneſſe* which I  
am ſtricken with; the *infectious ſickneſſe*, the  
dreadfull *Peſtilence*: and I can have noe hope  
of life if once it ſeizeth on my trembling  
*heart*. To prevent that danger therfore,  
ſince my heart hath hitherto beene, ſo *ſtonie*,  
ſo *hard* to entertaine the motions of the  
blessed Spirit, I will request it now to con-  
tinue its *obduracie*, not againſt my greate  
God, but againſt this ſad, and deadly *ſickneſſe*.  
What it hath uſually retained, almoſt to  
the utter un-doeing and *deſtruction* of my  
*ſoule*, I will intreate it to continue now for  
the *preſervation* of my *body*. Or if that will  
not doe; if it reſolve to yeeld in this time of



distresse, farre rather then I will seeke to that, I will humbly besiech my offended Lord to take possession of my heart: and if hee will vouchsafe to graunt my petition, then come what can come, I am sure I shall have comfort, because I shall have the societie of my God. But what if my heart be preserved from these malignant humours? Have I then any assurance that my disease is not mortall? Alas noe; but I must use the meanes, and besiech my God to give them his blessing. I must apply those things which will mollifie this swelling: it must be softened, be broken, be drawne, before it can be healed. Thus, even thus must I deale with my heart too. The malicious humours of sinne and corruption have already assembled there, and caused it to swell. I will hasten therefore to Iob's Physitian, who softened his heart; and troubled him: and I will besiech him for Christ's sake to mollifie mine; for there are more then the seaven abominations of a dissembler in it. I will pray him to rent it; to breake it; to breake up the fallow ground of it; for hee better can breake mine, then the miserie of reproach could breake the hearts of the Prophet David. I will intreate him to take away the foreskinne of it, and to wash it from wickednesse, that so I may be saved, and that noe vaine thought may lodge in it. I will request him to search it; that hee will lay

some-

Iob.

23. 16.

Prov.

26. 25.

Ios. 2.

13.

Hos.

10. 12.

Psa. 69.

20.

Ier. 4. 4

vers. 14.

e. 17.

10.

some-thing to it; even all the wickednesses *Is. 47. 7*  
 that ever I have committed. Then, when *Pf. 147*  
 hee hath broken it, I know that hee will heale *3.*  
 it, and bind up the wounds of it: for to this  
 purpose hee sent his sonne, his onely-be-  
 gotten sonne, my Redeemer, my *Iesus*;  
 even to bind up the broken hearted. But when *Is. 61.*  
 this greate cure shall be wrought for mee, *1.*  
 what have I to render unto him by way of  
 thankfullnesse? Alas nothing, even just  
 nothing at all, unlesse hee will accept of  
 that broken, yet therein that whole and cured  
 heart. That, then shall be his, and I know  
 that hee wil accept of it; for so saith David,  
 that man after his owne heart; *A broken, and* *AA.*  
*a contrite heart* o God thou wilt not despise. *13. 22.*  
 from the mallice of this heart doeth proceede *Pf. 51.*  
 the malignitie of this my disease; for sinne *17.*  
 is the cause of every sickness. But all this  
 while I doe but talke of this maladie; I sicke  
 not for a remedie. Alas to whom shall I goe?  
 To what physitian, or Chyrurgion shall I re-  
 paire? I reade that if any man of the house *Lev.*  
 of Israel had in the skinne of his flesh a rising, *13. 2.*  
 or a swelling, or a bright spott; and if it were in  
 the skinne of the flesh like the plague of Leprosie,  
 then hee was to be brought to Aaron the Priest,  
 or unto one of his sonnes the Priests, and the Priest *vers. 3.*  
 was to looke on the plague in the skinne of the  
 flesh, and then to proceede according to  
 order. Thus, under the Law, the Priests

were the *Physitians* both for the *body* and the *soule*: where upon the Prophet *Jeremiah* complained, and accounted it as a greate judgment upon the people for their sinnes, that *From the Prophet even to the Priest every one dealt falsely*: they healed also the hurt of the people sleightly. Hence also another Prophet reprov'd them, because. *The diseased they had not strengthened; neither had they healed that which was sick; neither had they bound up that which was broken.* Under the Gospel also the *Apostles* were likewise *Physitians* for both: for when *Christ* had called unto him his twelve *Disciplos*, hee not onely gave them power against un-cleane Spirits, to cast them out; but also to heale all manner of sicknesses, and all manner of diseases. Doubtlesse by this I am likewise taught, into whatsoever sickness I fall, whatsoever disease I am visited with; first of all to goe to the *Priest*, to the *Minister of God*: first to examine my *soule*, before I looke for the cure of my *body*. To the *Priest* will I therefore goe; to the *chiefe Priest*, to the *high Priest*, to the *chiefest* and *highest* that ever was; even to him who is a *Priest for ever after the order of Melchizedek*: and humbly will I beseech him to teach mee to feare his name: and then I know that hee who is the *Sunne of righteousness* will arise with healing in his wings; and will make mee goe forth, and grow up as calves of the stall.

2. *Teares of the visited, being marked  
with the Tokens.*

The Soliloquie.

THE EJACULATION.

vers. 1.

{ Give care to my words, o Lord;  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voice of my  
cry, my king, and my God ;  
for unto thee will I pray.

**H**ere is a time to kill (saith Solomon) and a time to heale. O that time to kill is now come upon mee; but I know not how so much as to hope for the time of healing; for here I find the tokens of death, the markes of my mortalitie. This flesh, this sinfull flesh of mine, which hath beene so washed, so unguented, so smoothed and coloured, according to the choycest wlt of art and industrie, hath now the staines in it of a contagious sicknesse. Where are now those admirers of comelinesse, & those idolatrous doaters upon the beautilie of women? Let them come and

Ecel. 3.  
3.

learne the vanitie of their opinions; & chide their simplicitie by these *tokens* of vengeance. O what a fraile thing is woman; easily deluded into a beliefe of her *beauty*, and as easily *stricken* with her owne *deformitie*!

But what doe these *spots* meane to die my flesh, and strike such a deepe *tinture* in a smoothed skne? Are diseases *blind*, that thus they fasten every where without either choyce, or exception? Vaine woman as I am, why doe I spend these minuits, these few and winged minuits allotted unto mee, in such *impertinent* quizes? These *blewish* *staines* tell mee that I must provide to answer for my sinnes (yea shortly, speedily) before him who dispatched them hither unto mee. Death approacheth; mortalitie knocketh at my burdened heart. Lord, how heaue is my soule! Even as if it were already at the greate tribunall, and pleaded guiltie of millions of enormities.

Deut:  
32.5.

*They have corrupted themselves* (saith Moses by the Israēlites); *their spot is not the spot of God's children; they are a perverse, and crooked generation.* Is there a *spot* then which even the children of God may be subject unto? Why then may not *these* be some of those *spots* and my selfe be one of those children of God? Lord, how willingly, how greedily doeth every one strive to *dye the death of the righteous*! How easilie are wee apt, through ignorance,

to dwell in the letter of the text, when wee should rather prie into a farther intent of the blessed Spirit! That *spot* of the children of God is not seated in the *body*, but in the *soule*; and that *spot* in the soules of the Israelites was chiefly *Idolatrie*. True it is that even the righteous have their *staines* too; but not such *bloaches*, not such greate and fowle *spots*; or howsoever not of such a *deepe tincture*, not dyed so in *graine* as are those of the wicked: for they are *washed* out with the *teares* of sorrow through the *blood* of the Lamb. O that my *spots* were onely in my *skinne*, and not in my *soule*; and that I could truely justifie my selfe in the language of Iob. *Let mee be weighed in an even ballance that God may know* Iob. 31. 6. *mine integritie. If any blott hath cleaved to my* vers. 7. *hands. But alas I cannot, I dare not. Yet if I could but come to a sight of my sinnes, and be truely humbled for them, then am I sure that hee who taught Iacob how to increase* Gen. 30. 39. *his flock of the speckled and the spotted, would* Is. 1. 18. *easily make mee white as wooll. But how, or upon what grounds can I expect his mercy, seeing all that I can suffer is not punishment enough for all that I have trespassed? With-* Heb. 9. 22. *out shedding of blood is noe remission, sayth the blessed Apostle. What comfort then can I expect, or what mercy can I hope for, seeing that my blood, my life is not of vallew enough to suffer what my sinnes have merited; much lesse*



lesse to purchase remission of my finnes?  
 What now shall I doe? What hope can I  
 have that my body should be freed from these  
 spots of my disease, when I know not how to  
 be freed from the pollutions of my soule? By  
 Lev:4. the Mosaicall law If any one of the common  
 27. people sinned against any of the commandements  
 vers:32 of God concerning things which ought not to be  
 vers:35 done, A Lamb without blemish was to be his  
 offering, and so the atonement was made for the  
 sinne, and it was forgiven. Here yet was some  
 ease for a distressed soule: the sinne was for-  
 given through the blood of the Lamb. But  
 what hope have I of remission? That Law  
 doeth noe longer stand in force: nor will the  
 blood of a common Lamb be accepted for the  
 least, the smallest offence. Yet Cheere up,  
 O my drooping soule: Let my fainting spirits,  
 and my sorrowfull heart take comfort in the  
 midst of my deepe distresse: for there is a  
 Heb:9. Lamb, an innocent Lamb, a Lamb without  
 28. blemish which once was offered to beare the finnes  
 of many. I am one of those many who have  
 sinned, and why then should I not be one of  
 those many too, whose finnes hee hath borne?  
 Lord make mee one of thy children through  
 the merits of thy Sonne; and cleanse the pol-  
 lutions of my Soule by the blood of that Lamb,  
 even that Lamb of God which taketh away the  
 Jo:1.29 finnes of the world.

But whilest I thus meditate upon the  
 staines

*staines of my soule, my body biddeth mee to  
 looke upon these un-wonted blemishes. Lord,  
 how blewish they appeare ! Surely if those  
 doaters upon our sexe should see these spots,*  
*they would forget their idolatrie, and trem-*  
*ble at the judgment. When Mordecay was*  
*cloathed in his blew and white, it is sayd that* Eft: 8.  
*hee went in royall apparell. The apparell of my* 15.  
*skinne mee thinks, doeth seeme to resemble*  
*the covering of his body; for here is the an-*  
*cient white which nature conferred, and here*  
*is the blew come now too, sent mee from*  
*God. It is royall apparell, because it is sent*  
*mee by the King of glory: and it is well come*  
*too, because that glorious King is the father* 2. Cor.  
*likewise of mercies, and the God of all consola-* 1. 3.  
*tion. The blewnesse of a wound cleanseth away* Prov:  
*evill, saith the wise King Solomon. Surely* 20. 30.  
*hee meant not such a wound, such a spot as is*  
*each of these; for although these are blew,*  
*yet certainly they cleanse not; or if they doe*  
*cleanse, their cleansing concerneth nothing*  
*but my soule, they put mee in mind of that*  
*duety, for my time is short, and suddenly*  
*shall my poore soule bid fare-well to this*  
*corrupted, to this spotted body: but as for this*  
*body it cannot be cleansed, it may be ruined by*  
*these blewish wounds. Christ saith to his*  
*church, Thou art all faire my love; there is noe* Cant: 4  
*spot in thee: and Saint Paul telleth mee how* 7.  
*it cometh to passe that it is freed from spots;*  
for

Eph. 5. for *Christ* (saith hee) gave himselfe for it, that  
 25. hee might sanctifie it, and cleanse it with the  
 vers. 26 washing of water by the word, that hee might  
 vers. 27 present it to himselfe a glorious church, not having  
 spott, or wrinkle, or any such thing; but that it  
 should be holy, and without blemish. Of this  
 church am I a member; a poore, weake, un-  
 worthy member; and yet I have my spotts,  
 my corruptions in my soule, which these in  
 my body peepe out to remember mee of. But  
 1. Tim. why did I not keepe the commandements with-  
 6. 14. out spot, and unrebukeable? Why have I not  
 1. am I. kept my selfe un-spotted from the world? O for  
 27. this, for this very cause am I now thus visited,  
 am I now thus stained: and noe more am I  
 able to take these prints out of my flesh, then  
 Ier. 13. the *Ethiopian* is able to change his skinne, or the  
 23. *Leopard* his spotts. Yet I have comfort in my  
 1. Pet. 1 redeemer; in him who hath redeemed mee (not  
 18. with corruptible things, as silver, and gold) from  
 vers. 19 my vaine conversation; but with the pretious  
 blood of himselfe, as of a *Lamb* without blemish,  
 and without spott. Though my body therefore  
 decay, yet I have a confidence that my soule  
 shall live: I have an assurance of that; for  
 hee who bringeth mee to a sight of these  
 spotts, hath given mee likewise a sight of my  
 sinnes (his name be for ever magnified for it);  
 and mee think's they appeare a thousand  
 thousand times more loathsome, more ugly  
 in my soule, then these doe in my body. They  
 are

are ten million of times more certainly mortall in their owne condition to my soule with out the mercy of my *Iesus*, then *these* are to my *body*. Yet if it might be safe for mee to expostulate with my God, I would say unto him in the language of the Prophet, *Why is my paine thus perpetuall, and my wound incurable, which refuseth to be healed? Wilt thou be alltogether unto mee as waters that sayle? Hast thou utterly rejected mee? Hath thy soule loathed mee? Why hast thou smitten mee, and there is noe healing for mee? I looke for peace, and there is noe good; and for the time of healing, and behould trouble.* But if I should thus expostulate in the phrase of the Prophet, yet must I howsoever conclude with the Prophet, and say, *I acknowledge, O Lord, my wickednesse, and the iniquity of my fathers; for wee have sinned against thee.* Yet, mee thinks, these spots will as hardly goe out of my *mind*, as out of my *body*. The expresse word of God to the Israelites was, *Yee shall not make any cutting in your flesh for the dead, nor print any marks upon you: I am the Lord.* And good reason there was for this prohibition; for they were very apt to be led by the heathens, among whom it was a custome at the death of their friends to lament and cutt themselves: it was their manner also to make incisions in their flesh, & to fill up the wounds with *Stibium*, or *inke*.

But

Ier. 15.

18.

C. 14.

19.

vers. 20

Lev. 19

28.

- But I, alas, doe find here such *prints* and *markes* in my *flesh*, as the very heathen themselves would have stood amazed at; yet these are not carved by the violence of my selfe, but by the finger of my *God*. I must therefore content my selfe, and rejoyce at the sight of them, since they proceede from him who is the *father of lights* (although they presage darknesse unto mee) for every good gift, and every perfect gift is from above. This gift does not seeme in it selfe to be either good or perfect but upon second, & more serious cogitations, if my true repentance ensue upon them, I shall find that they will hasten mee to the best good, to the chiefeest perfection; even to the Kingdome which is purchased for mee by the blood of my Redeemer. Alas I cannot choose but cry out with Iob, and say, *I was at ease, but hee hath broken mee asunder: hee hath also taken mee by my neck, and shaken mee to peeces, and set mee up for his marke*. Or with Ieremiah: *Hee hath bent his bowe, and set mee as a Marke for the arrowe*. Or with Iob againe, through the extremitie of my sorrow I am enforced to expostulate with my God, & say, *Why hast thou set mee as a marke against thee, so that I am a burden to my selfe? But I will silence my selfe in his words againe, and say, I have sinned; What shall I doe unto thee, o thou preserver of men?*

When it pleased the All-mighty to preserve

serve his children in the city of Ierusalem, when the rest should be destroyed, hee commanded a man that was cloathed with linnen, and had a writer's inke-horne by his side, to goe thorow the midst of the city, thorow the midst of Ierusalem, and to set a marke upon the fore-heads of the men that sighed, and that cryed for all the abominations that were done in the midst thereof. A marke I have too; yea more then one, and one, and one, though not in my fore head; and they are set on as if they proceeded from the inke of the writer: but, woe is mee, I have either not cryed at all, or not enough either for mine owne sinnes, or for the abominations of Ierusalem: how then can I hope to escape the destruction? And yet hee that spared them, if hee please, can spare mee likewise: for his hand is not shortned, that it *Is: 59. 1* cannot save; neither is his eare heavie, that hee cannot heare, When *Hezekiah* was commanded to set his house in order; and it was tould him that hee should die, and not live; hee turned his face to the wall, and prayed unto the Lord, and wept sore: and presently *Isaiah* was sent unto him to tell him, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seene thy teares; behold I will heale thee: and I will adde unto thy dayes fiftene yeeres. Hee may be pleased to say unto mee too, as hee did unto *Hezekiah*; for I also weepe; yea

Eze: 9.

2.  
vers: 4.

2. King

20. 1.

vers: 1.

vers: 3.

vers: 5.

vers: 6.



yea I weepe very sore : and I allso pray ; yea I  
 Ps:12. pray heartily , and say , Be not thou farre from  
 19. mee , ô Lord : ô my strength hast thee to helpe  
 mee. But *Hezekiah* was more righteous then  
 2.King I am ; for hee walked before the Lord in trueth,  
 20.3. and with a perfect heart , and did that which  
 Rom.7 was good in his sight : whereas in mee dwelleth  
 18. noe good thing. But *Miriam* was a woman as I  
 Num: am , yea and sinfull ; and yet when shee was  
 12.13. Leprous , *Moses* cryed unto the Lord for her,  
 and sayd , Heale her now ô God I beseech thee ;  
 vers.15 and shee was shut out from the campe but seaven  
 dayes , and was healed. O but shee had a  
*Moses* to pray for her , whereas I , alas , have  
 none ; I have noe such *Moses* to pray for  
 mee. But what , shall I therfore remaine  
 quite destitute of all hopes ? Shall I despaire  
 of the goodnesse , and the tender mercies of  
 the most high ? Noe ; I may not ; I must  
 not ; for that would but increase my sinne , &  
 adde to my torments. The woman in the  
 Mar:5. Gospel who for twelve yeeres space had an  
 25. issue of blood , and had suffered many things  
 of many physitians , and had spent all that  
 vers:26 shee had and was nothing bettered , but rather  
 vers:27 grew worse ; shee onely came behind my  
 vers:29 Iesus , and touched his garment ; and straight  
 way the fountaine of her blood was dried up ,  
 and shee felt in her body that shee was healed  
 of that plague. ) VVith that fearing and  
 vers:33 trembling woman therfore will I in like  
 manner

manner fall downe before him , and tell him all the truth. I will confesse unto him all my sinnes ; or , at least , so many as possibly I can call to my remembrance. Who knoweth but that hee may say unto mee as hee did unto her , *Daughter thy faith hath made thee* vers:34 *whole ; goe in peace , and be whole of thy plague.* I am resolved to take noe repulse. The whole multitude even the multitude of my sinnes shall not hinder mee , (though they rebuke mee) that I should hould my peace : but (with the blind man in the Gospel) I will cry so much the Lu:18. more , *Iesus thou sonne of David have mercy on* 39. *mee.* Or (if that prayer be too short) while hee shall prolong my time I will compose and settle my selfe to a larger forme , & earnestly fervently , zealously I will pray unto him , and say.

## The Prayer.

**O** Eternall , and most mercifull Lord-God , *whose eyes are ten thousand times brighter then the Sunne , and yet thou vouchsafest to looke with thine eye of providence even upon the meanest of the children of men : regard (I besiech thee) the low estate of* Lu:1. *thine afflicted hand-mayd. Thou knowest all* 48. *my desires ; and my groaning is not hid from thee.* Pf:38.9  
To

To thee the *pollutions* of my poore soule are more naked and open, then these *spots* in my flesh are obvious to my sight. The fowlenesse of my *corruptions* have conspired with the *infectious ayre* to cause these *staines* in my skin: and by them I am commanded to prepare for my dissolution. Lord if thou hast decreed by these meanes to free mee from this world of paine and miserie, be pleased to translate mee from hence to the joy of thee my Lord and Master. Give mee (ô my father) a sight of mine imperfections: make mee loath them, and tremble at them, more then I doe at these messengers of death. Weane mee from the love of sinne by the consideration both of thy displeasure, & mine owne mortalitie. These *spots* appeare like so many eyes, which seeme to stare mee in the face, and would affright mee with horreur: and all because I had not allways a consideration that thine eyes in every place doe behould the evill, and the good. Blessed God give mee a sight of my corruptions, and a detestation of them; and then turne thou thy face away from my finnes, and blot out all mine iniquities. Speake peace, and health unto my wounded soule, which every minuit expecteth thy coming. Lord thou art a God who canst not abide to behould unrighteousnesse: looke not therefore with thy wrathfull eye upon mee who am all sinne. and pollution; but upon thy Sonne, and his sufferings.

Mat. 25  
23.

Prov.  
15.3.

Pf. 51.9

sufferings. Or if thou canst not choose but  
 looke upon mee, first cloath mee with the  
 righteousnesse of that immaculate Lamb; so  
 shalt thou see mee with love and delight, & I  
 shall behould thee with unspeakeable joy.  
 Prepare mee, o my God, that I may be a fit  
 guest to be called and invited to the supper of the  
*Lamb.* *Seale unto my soule the remission of* Reu: 19. 9.  
 mine offences; and then make mee willingly  
 to resigne up my body to thine owne disposing.  
*Yet thou mayest speake the word* (if so thou Mat. 8. 8.  
 pleasest) *and thy servant may be healed.* There  
 was a *Leper* in the Gospel who fell downe at  
 thy feete, o Iesus, giving thee thanks, and with Luc. 17 15.  
 a lowde voyce glorifying thy name, because thou vers: 16  
 hadst healed him. It is as easie for thee to  
 restore mee in like manner, as thou didst that  
 Leper. When *Ephraim* saw his sicknesse, and Hos: 5: 13.  
 went to the *Assyrian*; & *Judah* saw his wound,  
 and sent to *King Iareb*; there was found noe  
 healing, nor curing of the wounds: but those that  
 come unto thee shall find that thou art both  
 able & willing to heale all those that are broken Ps. 147 3.  
 in heart, and to give medicine to heale their  
 sicknesse; for unto *Israël* thou diddest pro-  
 clayme thy selfe *The Lord that healeth.* Ex: 15. 26.  
*Have mercy therfore upon mee o Lord, for I*  
*am weake: o Lord heale mee, for my bones* Ps. 6. 2.  
*are vexed.* Strengthen mee now upon my bed  
 of languishing: make thou all my bed in my Ps. 41. 3.  
 sicknesse. Heale mee, o Lord, and I shall be Ier: 17. 14.  
 healed;

- healed; save mee, and I shall be saved; for thou  
 art my praise. O let not my bruise be incurable,  
 though my wound be grievous. Let mee have  
 one to pleade my cause, even that *Holy One*,  
 thine onely begotten Sonne; that hee may  
 bind mee up, and give mee healing medicines.  
 Thou art hee who didst promise Iacob to  
 correct him in measure, though not to leave him  
 altogether unpunished. Thou rebukest mee  
 for my sinne, and makest my beauty to consume  
 away like as it were a moath fretting a gar-  
 ment. These Markes in my flesh doe cause a  
 trembling even in my spirit. Lord graunt  
 that upon my soule be not found the marke of  
 the beast, but the marke of thy sonne, that hee  
 may owne mee for his. O turne thou unto mee,  
 and have mercy upon mee: give thy strength unto  
 thy servant, and save thy distressed hand-mayd.  
 Shew now some good token for good, that it may  
 appeare unto the world that thou Lord doest  
 helpe mee, and comfort mee. But if in thy secret  
 purpose thou hast decreed at this time to  
 gather mee unto my fathers; make mee with joy  
 & comfort to render mine account unto thee  
 the Lord of heaven & earth. Looke not upon  
 the sinnes and offences of my misse-led life;  
 but rather looke upon my Redeemer's  
 death, who was wounded for my transgres-  
 sions; bruised for mine iniquities; the chastise-  
 ment of my peace was layed upon him: by  
 his stripes therfore let mee be healed. In the  
 midst

midst of the streete of thy throne, o God, Reu:  
of either side of the river of life there is a tree 22.2.  
of life bearing twelve manner of fruits; and  
the leaves of the tree are for the healing of the  
nations. O my God let mee but come to  
tast of those fruits: let mee but be shaded  
under the leaves of that tree of life. Be mer- Ps: 41.  
cifull unto mee: heale my soule, for I have 4.  
sinned against thee. Then shall my soule Ps: 103  
blesse thee O my Lord: and all that is within 1.  
mee shall praise thy holy name who forgivest verf: 3.  
all mine iniquities, and canst heale my disea-  
ses. Into thine hands I commend my spirit, Ps: 31.5  
for thou hast redeemed mee o Lord, thou God  
of trueth. The Spirit and the bride say Come; Reu:  
therfore let mee who now heare it, say Come. 22.17.  
Let mee heare thy voyce; o God, in the coole Gen: 3.  
of the day; not in the heate of thy displeasure. 8.  
And thou, o my Iesus, who for such sinners  
wert made a sacrifice on the altar of the  
crosse; bow downe thine eare as thou didst upon  
the tree, and heare, and fullfill the desires of thy  
wounded supplicant. Come o Iesus, and em-  
brace mee in thine armes: hide mee in thy  
wounded side from the wrath of thy father. In  
thee alone doe I trust: to thee alone doe I  
flee: succour mee, helpe mee, save mee,  
O Christ. The world I leave: to thee I come.  
At the doore of thy mercy doe I knock, I call,  
I cry. Lord protect mee: Iesus comfort mee.  
Strengthen my faith; and confirme my hope.



460 *Teares in time of Pestilence.*

As my *earthly* body draweth neerer to the  
earth; so doe thou draw my soule up neerer  
unto thee who art *the father of spirits*. O God  
make speede to *save* mee. O Lord make  
hast to *helpe* mee. Finish soone these dayes of  
sinne, and then let mee enter into thy ce-  
lestiall paradise; and that for his sake in  
whom alone thou art well pleased, even Iesus  
Christ my onely Mediatour, and Redeemer.  
Amen.



THE

## THE SIXTEENTH SUBJECT. 16.

*Teares of a Mother for the sicknesse of  
her child.*

## The Soliloquie.

## THE EJACULATION.

vers. 1.

{ Give eare to my words, O  
Lord; consider my medita-  
tion.

Psal. 5.

vers. 2.

{ Hearken unto the voyce of  
my cry, my king, and my God;  
for unto thee will I pray.

**T** shall come to passe (saith Mo-  
ses to the house of Israel) if <sup>Deut:</sup> 28.15.  
thou wilt not hearken to the  
voyce of the Lord thy God, to  
observe to doe all his commandements, and  
his statutes which I command thee this day;  
that all these curses shall come upon thee, and  
overtake thee: Cursed shalt thou be in the <sup>vers: 16</sup>  
citty, and cursed shalt thou be in the field:  
Cursed shall be thy basket, and thy store: yea <sup>vers: 17</sup>  
Cursed shall be the fruit of thy body, &c. <sup>vers: 18</sup>  
What

462 *Teares for a sick child.*

What, all these *curfes* from heaven for the fins of poore distressed mortalls? O what a multitude of evils doe our finnes deserve! What punishment doeth not iniquitie cry for? It cryeth for *the curse of the city*, the decay of trading; *the curse of the field*, whole rivers of blood in furious battailes; *the curse of the basket and the store*, the dearth of provisions. Yet all these are but *outward* punishments, and reflect onely upon the baser, the worse part of our selves, the *body*: but Cursed shall be the *fruit of the body*: oh this biteth like a Serpent, & stingeth like a Cockatrice. The fruit of my body

Prov:  
23.32.

Is afflicted with sicknesse: but is the sinne of the parents the cause of his affliction? Yes, yes: my conscience acknowledgeth the guilt; let my tongue be as ready to confesse it, and my heart to repent of it. But how standeth this with

Gen:  
18.25.

the justice of the Creatour? Shall not the judg of all the earth doe right? The Prophet

Eze:18  
20.

Ezekiel telleth mee from God that The sonne shall not beare the iniquity of the father; neither

Mich:7  
6.

shall the father beare the iniquity of the sonne; but the soule that sinneth, it shall dye.

Ier:9.  
20.

Else the daughter might rise up against her mother (as saith the Prophet) and the women (by reason of the vengeance due for their finnes) might teach their daughters wayling, if

e:31.  
29.

the sowre grapes which the parents have eaten should set their childrens teeth on edge.

Rom:3  
4

But let God be true, and every man a lyar,  
that

*Tearcs for a sick child.* 463

that hee may be justified in his sayings, and may over-come when hee is judged. Hee it is who hath threatned to visit the iniquity of the fathers Ex:20. upon the children unto the third and fourth generation of them that hate him. The sinne is mine; but the punishment is mine infant's: & againe the sinne is mine infant's; and the punishment is mine. And yet farther; The sinne is of and from both; and the punishment is inflicted upon both, His sufferance is my sorrow; and his raines my distresse. Lord what a due reward of sinne is punishment! My child as yet (it may be) knoweth not sinne; and yet is hee punished hee knoweth not for what. I know sinne; & yet I stand not affrighted, not amazed at the punishment thereof. I am commanded to love Mat. 5. mine enemies; but doubtlesse sinne is excepted 44. for such an enemy I am bound to hate. O that I could hate it right sore, even as mine enemy! It is the Psalmist's charge, O yee that Ps 139. love the Lord, see that yee hate the thing that is 22. Ps:97. evill. Could I thus doe, it would bring peace to my selfe; and likewise might bring health to my babe. Oh I now feelee the sting of my sinne piercing his body; and the malignitie of my corruption breaking out in his disease. Adam in innocency knew noe paine: but by reason of his fall, diseases are become the fruit of the fruit. Gehazy for sinne was visited 2. King with the disease of Naaman the Syrian: and his 5.27. two talents of silver, and two changes of raiment ver:23

# 464 Teares for a sick child.

burdening his conscience more then the bodies of his servants, bought him the *Leprousie*.

2. Chr: The fire that *Iehoram* felt in his bowells made  
 21.18. him sensible of the punishment for his want  
 vers.4. of *compassion* to his brethren whom hee slew with  
 Ex:9. the sword. The hardnesse of Pharaoh's heart  
 10. made the ashes to turne into boyles, and blaines  
 1. Cor: in his body. The Corinthians not discerning  
 11.30. the Lord's body, were therefore stricken with  
 sicknesse, weakenesse, and death. Hee that was  
 encompassed by the bulls of *Basan*, complained  
 Ps:22. that hee roared for the disquietnesse of his heart:  
 12. but with all hee saith, *There is noe health in my*  
 Ps:38.8 *flesh because of thy displeasure; neither is there any*  
 vers:3. *rest in my bones by reason of my sinne.* Lord how  
 Iud:8. thou doest use mee and my child as *Gideon*  
 16. did once the *Elders* of the citty; thou doest  
 scourge mee with briers and thornes of the wilder-  
 ness! The earth, for the sinne of man, was  
 Gen:3. cursed with the production of them; and wee, for  
 18. sinne, are scourged with that curse. Yet the  
 briers and the thornes scratch but the body of  
 my languishing infant; but they even teare  
 the soule of mee his sad & sorrowfull mother.  
 2. Sam. Yet I fast with *David*, and I weepe with  
 12.22. *David*, and I cry with *David*, Who can  
 tell whether God will be gracious to mee, that the  
 child may live? This little lump of sinfull clay  
 lyeth at the mercy of him that is the potter.  
 It is framed, it is shap'd into a body; into a  
 vessell: but diseases would crack it; sicknesse  
 would

would breake it. At the taking of a besieged towne that would not yeeld, though the men were to be smitten with the edg of the sword, *Deut: yet the women and the litle ones were appointed to be spared. Lord I am one of those women; my child is one of the litle ones. Conquer thou, but spare: take us, but preserve us. Thy mercy to heathen, could not be greater then it can be to Christians.* 20.14.

Lord what shall I doe? The infant still cryeth; and still the parent weepeth. Sicknesse enforceth the cries of the child; and the cries of the child enforce the parents teares. O how my bowells yerne, and burne, and frie with in mee; and yet noe ease doeth come to my sweetest babe; noe comfort to my languishing child! I reade that Christ did chide his disciples for rebuking those who brought the litle ones unto him, and hee sayd, *Suffer litle children, and forbid them not to come unto mee; for of such is the Kingdome of heaven.* To him, to him therfore will I goe, and tender this youngling. But, alas, how can a begging present be acceptable unto him? With what confidence can I give him this child, when the offering is onely a guiftlesse guift? Mine intent is not to loose, but to gaine: to give, but not to leave my child: to offer him to God, but in hope that hee will spare him a litle while with mee. And his indeede hee is: hee hath beene his ever since hee was offered unto him

Mat: 19  
13.  
vers. 14



## 460 Teares in time of Pestilence.

As my *earthly body* draweth neerer to the  
earth; so doe thou draw my soule up neerer  
unto thee who art *the father of spirits*. O God  
make speede to *save mee*. O Lord make  
hast to *helpe mee*. Finish soone these dayes of  
sinne, and then let mee enter into thy ce-  
lestiall paradise; and that for his sake in  
whom alone thou art well pleased, even Iesus  
Christ my onely Mediatour, and Redeemer,  
Amen.



THE

## THE SIXTEENTH SUBJECT. 16.

*Teares of a Mother for the sicknesse of  
her child.*

## The Soliloquie.

## THE EJACULATION.

vers. 1.

*Give eare to my words, O  
Lord; consider my medita-  
tion.*

Psal. 5.

vers. 2.

*Hearken unto the voyce of  
my cry, my king, and my God;  
for unto thee will I pray.*

**T***h shall come to passe (saith Mo-  
ses to the house of Israel) if* Deut: 28.15.  
*thou wilt not hearken to the  
voyce of the Lord thy God, to  
observe to doe all his commandements, and  
his statutes which I command thee this day;  
that all these curses shall come upon thee, and  
overtake thee: Cursed shalt thou be in the* vers: 16  
*citty, and cursed shalt thou be in the field:  
Cursed shall be thy basket, and thy store: yea* vers: 17  
*Cursed shall be the fruit of thy body,* vers: 18  
What

462 *Teares for a sick child.*

What, all these *curses* from heaven for the sins of poore distressed mortalls? O what a multitude of evils doe our finnes deserve! What punishment doeth not iniquitie cry for? It cryeth for *the curse of the citty*, the decay of trading; *the curse of the field*, whole rivers of blood in furious battailes; *the curse of the basket and the store*, the dearth of provisions. Yet all these are but *outward* punishments, and reflect onely upon the baser, the worse part of our selves, the *body*: but *Cursed* shall be the *fruit of the body*: oh this biteth like a Serpent, & stingeth like a Cockatrice. The fruit of my body is afflicted with sicknesse: but is the sinne of the parents the cause of his affliction? Yes, yes: my conscience acknowledgeth the guilt; let my tongue be as ready to confesse it, and my heart to repent of it. But how standeth this with the justice of the Creatour? Shall not the judg of all the earth doe right? The Prophet Ezekiel telleth mee from God that *The sonne shall not beare the iniquity of the father; neither shall the father beare the iniquity of the sonne; but the soule that sinneth, it shall dye.* Else the daughter might rise up against her mother (as saith the Prophet) and the women (by reason of the vengeance due for their finnes) might teach their daughters wayling, if the sowre grapes which the parents have eaten should set their childrens teeth on edge.

Prov: 23.32. But let God be true, and every man a liar,  
Gen: 18.25. that  
Eze: 18.20.  
Mich: 7.6.  
Jer: 9.20.  
c: 31.29.  
Rom: 3.4.

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that hee may be justified in his sayings, and may  
over-come when hee is judged. Hee it is who  
hath threatned to visit the iniquity of the fathers Ex:20.  
upon the children unto the third and fourth genera-5.  
tion of them that hate him. The sinne is mine;  
but the punishment is mine infant's: & againe  
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is mine. And yet farther; The sinne is of  
and from both; and the punishment is inflicted  
upon both, His sufferance is my sorrow; and  
his paines my distresse. Lord what a due reward  
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be) knoweth not sinne; and yet is hee punished  
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for such an enemy I am bound to hate. O  
that I could hate it right sore, even as mine Ps 139  
enemy! It is the Psalmist's charge, O yee that 22.  
love the Lord, see that yee hate the thing that is Ps:97.  
evill. Could I thus doe, it would bring peace 10.  
to my selfe; and likewise might bring health to  
my babe. Oh I now feelee the sting of my  
sinne piercing his body; and the malignitie of  
my corruption breaking out in his disease.  
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# 464 Teares for a sick child.

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verf:3. *flesh because of thy displeasure; neither is there any*  
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tell whether God will be gracious to mee, that the  
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It is framed, it is shap'd into a body; into a  
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Mat: 19  
13.  
vers. 14



466 *Tearcs for a sick child.*

Rom:6 4. in the temple; ever since hee was buried with him by baptisme. But perhaps hee hath since that time beene lost, and strayed from him: I will therefore take him in mine armes, and cary him home againe, I will carie him by water, for now it is highflood; 'tis a spring-tide; mine eyes are full. Wee will swimme together to my Iesus; & of him I will begge I will cry for, I will prevaile for his pardon. I know that my Saviour will heare; and hee will be ready also to forgive. Hee will forgive my child that ranne away from him; and hee will forgive mee my running with my child: and when hee hath forgiven, hee will certainly remit the eternall punishment; & it may be, the temporall likewise. But how dare I, who am the greatest delinquent, to goe with my child the lesser sinner? How dare I to shew my face to him, or appeare in his presence? His child (it is true) I am, as well as my babe: but I have also offended him as much as my babe: yea more; a thousand thousand thousand, million of millions of myriads of times more then hee. This child as yet doeth know noe malice, noe guile noe hypochritie, noe envie noe evill speaking: but I alas, not onely know all, but also I harbour all, I foster all; I embosome all; and yet my God saith unto mee (by the mouth of his Apostle) as well as unto others, *Laying aside all malice, and all guile, and hypocrisies,* and

Teares for a sick child. 467

and envies, and evill-speakings, *As new-borne* vers. 2.  
 babes desire yee the syncere milke of the word that  
 yee may grow thereby. His child I am, but  
 (woe is mee) I have not this long while  
 sucked of the breasts, the two testaments; or  
 not eagerly; or not so understandingly as hee  
 commandeth mee to doe, when hee sayth,  
*Be not children in understanding; howbeit in* 1. Cor.  
*malice be yee children.* O how infinitely worse 14.20.  
 am I then this my child! Hee is humble, but  
 I am proude, and haughty, and high-minded;  
 yea though I know that Christ called once Mat. 18  
 a litle child (peradventure just such a litle child 2.  
 as mine is) and set it in the midst of his disci- vers. 3.  
 ples, and sayd, verely I say unto you, Except  
 yee be converted, and become as litle children, yee  
 shall not enter into the Kingdome of heaven: vers. 4.  
 Whosoever therefore shall humble himselfe as this  
 litle child, the same is greatest in the Kingdome  
 of heaven. The least, mee think's, I faine  
 would be; I would faine be greatest; the  
 greatest in the Kingdome; yea the greatest in the  
 Kingdome of heaven: but the first I like not  
 so well; it suites not so well with wy disposi-  
 tion; I would not be humble. Though I am  
 as litle as was *Zachens*, yet I would be as high Lu: 19;  
 as was *Zachens* too; yea though I climb up into 4.  
 a tree for it. Yea I doe climb; and into a tree  
 too: O it is the tree of mine owne pride, and  
 vanitie; which beareth leaves, goodly, broade,  
 shadowing leaves; but it beareth noe fruit at

## 468 Teares for a sick child.

all, nothing but *keyes*; and those *keyes* are  
 Mat. 7. fitted onely for the wide gate that leadeth  
 13: to destruction; they will never un-lock the  
 gates of heaven. This child is young; hee is a  
 babe; a babe in age; a babe in growth. I am a  
 babe; not in age, not in growth; but such a one  
 as the *Corinthians* were to whom the Apostle  
 1. Cor. wrote, and sayd that hee could not speake unto  
 3. 1. them as unto spirituall but as unto carnall  
 even as unto babes in Christ. My child is  
 young, and tender, and simple; apt to be led  
 with trifles; to straggle abroad with children;  
 to be caried any whither, at the pleasure of  
 her to whose charge hee is left. I am a child  
 too; a verier child then mine owne; apt to be  
 tossed to and fro, and caried about with every wind  
 of doctrine, by the sleight of men, and cunning  
 Eph. 4. craftinesse whereby they lye in wayt to deceave.  
 14. And now what shall I doe? I am the verier  
 child of the two, the most sinfull of the two;  
 and yet my child is afflicted with sicknesse, and  
 to mee noe other punishment is at present  
 allotted but the griefe which I have for the  
 sicknesse of my child. Hee still cryeth; still  
 must I therfore cry. Hee groaneth; and I must  
 allso groane. Yea I doe groane; I groane in  
 spirit, that my *Iesus* may cure the diseases of  
 my soule. I groane too for my child, my prettie  
 sweete babe, that my *Iesus* may howsoever  
 cure the infirmities of his soule; and (if hee so  
 pleaseth) recover allso the health of his body.

This

This must be the way: to him I must thus  
goe, for hee himselfe hath styled himselfe *Io. 14.6*  
the way. I will therefore cry unto the Lord; *Pf. 30.8*  
and get mee unto my Lord right humbly. I will  
goe to the gate of the physitian, the gate of  
mercy; and there I will knock, and call, and  
cry for entrance. I will fall upon my knees, and  
wring my hands, and smite my breast; and *Is. 38.*  
weepe and mourne like a Crane and chatter like *14.*  
a Swallow, even untill mine eyes faile with  
looking upward: and thus will I say unto him.

### The Prayer.

**G**Reate God, whose power is irresistible,  
and whose pleasure is the rule of thy ser-  
vant's obedience: bow downe thine eare to  
my sad intreaties. Thou hast stricken mee  
with sorrow, who have not mourned for the  
cause: and by the sicknesse of mine infant  
thou hast taught mee the frailtie of our mor-  
tall bodyes. I see that all flesh is as grasse; and *1. Pet.*  
the glory thereof but as the flowre of the field. *1. 24.*  
Mine impenitent heart (I must confesse)  
deserveth thy justice, and my sinfull life this  
punishment of my tender infant. But thou,  
ô Lord, art mercifull, though I am sinfull:  
and art apt to forgive those that truly re-  
pent. O my God I desire to be sorrowfull  
for mine offences: and earnestly I beseech  
thee to give mee true contrition for all my

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- Iob. 7. *sinnes. O thou preserver of men*, remitt both  
 20. *my sinnes*, and the punishment which is justly  
 due unto mee for them; that I may rejoyce  
 in thy mercy, and magnifie thee for thy  
 goodnesse. Looke graciously upon *this child*  
 who feelerh the *scourge* (though gently) of thy  
 justice due both for *his*, and for *my* transgres-  
 sions. O let not thy wrathfull displeasure  
 continue upon *him*: nor *my* greater crimes  
 cause an addition unto *his* torments. Thy  
 servant David confessed his sinnes, and sub-  
 mitted to thy rod: but yet hee cryed con-  
 2. Sam. cerning his people, and sayd, *These sleepe*  
 24. 19. *what have they done?* I dare not justifie *this*  
 thy patient; but I must needes acknowledg  
 that for mine iniquities as well as for *his* thou  
 thus doest wound him. But o thou who didst  
 Mat. 19 once command, that little children should be  
 14. brought unto thee; & didst prefer them for pat-  
 ternes both of innocency, and humilitie: shew  
 now thy power in the weakenesse of this child.  
 Enable him with patience to endure thy visita-  
 tion: and direct mee to the meanes which may  
 conduce to his recoverie, if thou in thy secret  
 Ps. 6. 2. decree hast so determined it. *Have mercy*  
 upon him o Lord, for hee is weak: o Lord  
 heale him, and free him from his sufferings.  
 Ps. 22. 9. *Thou art hee that tookest him out of my wombe*;  
 Ps. 9. 13 and canst as easily (if thou pleasest) lift him  
 Ps. 41. 2. up now from the gates of death. Preserve him,  
 o God, (if it may be thy heavenly pleasure)  
 and

Teares for a sick child. 471

and keepe him alive, that hee may be blessed upon  
earth: ô heale his soule, and raise him up  
again. Give a blessing to the meanes which  
shall be used for his recovery; that all things in  
their order may be knowne to serve thee. O 91.  
let the teares of mee thine afflicted supplicant  
be put into thy bottle; and let the cryes of mee  
thy mournfull hand-mayd, who beg for this  
infant, be heard in the eares of thee the Lord  
of hosts. Thou thy selfe didst weep, ô Christ, 10. 11.  
for the death of Lazarus: take compassion  
therefore on the weeping mother of this diseased  
child. O let not my teares be shed in vaine;  
but mercifully free this infant from his  
anguish, and sufferings. Yet howsoëver thou  
hast decreed, righteous father not my will, Mat: 26  
but thy will be done. Onely let mee beseech  
thee to visit him in mercy, and not in thy fury; Ier: 10.  
lest he be consumed, and brought to nought. 24.  
Make him able to beare what thou determi-  
nest to send; and in thy good time raise him  
out of this miserie. Lord give mee also a  
willing submission to thy holy pleasure, that  
so I may neither discover too much fondnesse  
of affection to this my beloved issue, when I  
see him subject to frailtie and mortalitie: nor  
too immoderately grieve, if thou receavest  
him to thy selfe. Forgive whatsoëver is  
amisse, in him; and let his soule be deare, and  
pretious in thy sight. O Let thy mercy pleade  
against thy severitie; let thy gracious pro-  
mises



472 *Tears for a dead child.*

Ps: 39.  
13.

misers be had in thy remembrance : and let thy Christ be heard in his *intercession* both for mee and mine. To thy will, ô Lord, make mee readily submit : to thy holy pleasure make mee willingly yeeld. *Thine* is this infant, and thou lentest him mee : ô spare him a little that hee may recover his strength before hee goe hence, and be noe more seene. To thy pleasure, ô heavenly father, I willingly refer him, beseeching thee to send him thy grace while hee shall remaine upon earth; and after that, receive him into glory, for the worthinesse of thine onely begotten Sonne *Iesus Christ* our onely Lord, and Saviour. Amen.



THE

## THE SEVENTEENTH SUBJECT. 17.

*Teares of a Mother for the death of  
her child.*

## The Soliloquie.

## THE EJACULATION.

vers. 1.

*Give eare to my words, O  
Lord; consider my medita-  
tion.*

Psal. 5.

vers. 2.

*Hearken unto the voice of  
my cry, my king, and my God;  
for unto thee will I pray.*

**W**Hen all wept, and bewayled the Luc: 8.  
little daughter of Iairus, my Iesus 52.  
forbad their teares, saying, *Shee  
is not dead, but sleepeth.* O sweete  
comfort to the lamenting mother, whose  
onely daughter should returne from the  
dead. Shee that had shed the teares of sorrow  
for the losse of her joy, was then to shed  
teares of joy for the recoverie of the deceased.  
But I weepe, and weepe, and continually Lam: 1.  
weepe; the teares are on my cheekes; for my 2.  
child

# 474 Teares for a dead child.

child is dead, & I have noe hope of receaving him againe to *life*. I, alas, am not the wife of a ruler of the temple: I have noe Iesus here in the *flesh* to worke such a miracle for mee. My poore child is dead; and (hopelesse, and helpelesse as I am) there is noe recovering, there is noe recalling him. Yet stay: howsoever I will call; I will cry; mee think's hee should not be *dead*: who knoweth but my sweete *babe* may heare mee? Who knoweth but my Redeemer may awake him againe? The daughter of Iairus was *dead* to her parents; but shee was not *dead* to the *Messias*. Hee who will one day awake the *dead*, and rowze them from the *graves*, can now (if hee please) speake as powerfully to my *babe*. My Saviour can; for hee *himselfe* is neither *dead*, nor *sleepeth*. True it is that once hee dyed; yea hee dyed for mee; and so for mine *infant* too: but hee *rose* againe, and from thence-forth can *die* noe more; death hath noe more dominion over him. This living Saviour of mine may (if hee please) restore my *dead* child. I will call him: peradventure hee may awake. Sonne, ô my sonne, my child, my love, my joy, my dearest infant; where art thou? Where strayest thou? Whither wanderest thou? Returne, returne litle Saint, and cheere up the drooping spirits of thy fainting mother. What, noe answer? Noe speech? Not so much as a groane, or a sigh?

Rom:5  
9.

*Teares for a dead child. 475*

*gh?* Will this frozen clod of earth be noe more  
 the carken of his immortall soule? Oh hees  
 fled; hee's gone; hee's past re-call: alas what  
 shall I doe? Is this the blessing of the womb,  
 to enjoy a child for a yeere or two; and then  
 to have it hasten to the womb of the earth?  
 Is this the joy, the delight that women have  
 in the fruit of their bodies; onely to conceive Gen:3.  
 in sorrow; to travell in anguish; and when 16.  
 they are delivered, after a yeare or two to be  
 bereft of them in a moment? Could not  
 thousands of kisses, and dandlings, and  
 dauncings: nay could not screeches, and  
 groanes, and cryes call back my child?  
 Alas, noe: I see they could not: all was in  
 vaine. *Hee* who called *Lazarus* from the  
 grave, hath called my little one to the grave.  
 His soule is with him; and nothing now but  
 his body is left, with mee. *From him* I would  
 not pluck him, mee think's, if I might; for  
 hee's at peace with him. *From mee*, mee  
 thinks, I would not have had him call him;  
 for hee knoweth how I loved him: and yet  
 his will, not mine must be fullfilled. O that  
 I could so rest satisfied with the rest of my  
 sweete infant! But why doe I onely wish so?  
 I must likewise practise it, lest happily (as A& 5.  
 Gamaliel sayd unto the Iewes) I be found even 29.  
 to fight against God. I will therefore resolve  
 with David, and say, *Now hee is dead wherefore* 2 Sam.  
*should I fast? Can I bring him back againe?* 12. 23.

*I shall*

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*I shall goe to him, but hee shall not returne to me. I shall goe, when hee who keepeth my child in his armes shall be pleased so to embrace mee likewise, and to seate mee in his Kingdome by my dearest child. Why then should I enuy my litle one the joyes of eternitie? If I weepe too much, I may discover a discontent at his highest preferment. If I truly loved him I shall never enuy him, although I shall desire that to those heavenly mansions I may certainly follow him. Young hee was while mine hee was; very young; tender; weake: and yet as young as hee was, hee now is suddenly growne older then my selfe: hee is my better; hee is my senior, and hath gotten before mee into glory. Yea and his passage thither was sayre, and gentle too, if I consider his siones which hee suffered for onely in his sicknesse. His rich soule espied a crevise, a chinke, a flaw in his muddie earth made by his disease, and so escaped; flew away; even with the wings of that dove, that blessed Spirit, which David panted for, and wished for, and cryed for, saying, O that I had the wings of a dove; for then would I flee away, and be at rest. Had my child beene drowned, as was the ould world; or torne in pieces by Lyons, as was the disobedient Prophet; or by Beares, as were the fortie and two children that mocked Elisba; or stung with Serpents, as were the murmuring Israelites; or burnt with fire*

Pf: 55. 6

Gen. 7.

1. King

13. 24.

2. King

2. 24.

Num:

21 6.

Gen: 19

24.

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fire and brimstone, as were Sodom and Gomorrah; or swallowed up quick by the yawning, gaping, devouring earth, as were Corah, Dathan, and Abiram; or had hee beene smitten by the Angel of God, and eaten up of wormes, of vermine, as was Herod Agrippa; then my griefe indeede might have beene increased; my sorrowes might have beene multiplyed: & yet at length (if it had beene so) I ought to have beene contented: at length (if I belong unto him to whom my child is gone) I must have taken up the resolution of patient, of holy, of devout lob, and have sayd, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.* But my God hath beene more mercifull both to mee, and mine; for hee made much of my child; and finding him a litle froward, a litle wayward, a litle unquiet, hee gently layed him downe to sleepe. Hee sent a gentle disease to rock him, to sing him to sleepe. And seing that hee thus gently, thus securely sleepe<sup>s</sup> in God, even in that God who never sleepeth, surely whilest I awake I will sing, and give praise, *My glory shall awake; my Lute and Harpe shall awake; all my joyes, all my pleasures, all my contents shall awake, and praise him, and magnifie him for ever.* And yet (for all this my resolution, for all my serious purpose thus to doe) I find that in my musick I stop upon a fret. *That sudden sigh*

Num: 16.33.

Act: 12

23.

Iob. 1. 21.

Ps: 57.8



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*sigh* stole from my heart unawares. It may  
 be that it was ashamed to stay there; and so  
 flanke away. What, *another*? Nay, this is  
 too much. King Solomon telleth mee that  
 Ecc:3. *there is a time to weepe*; but hee doeth not tell  
 4. mee that *that* time must continue so long as  
 I continue here upon earth. What though I  
 am a traveller? I must some-times rest. What  
 though I am an exul, a stranger, a sojourner  
 here, as all my fathers were? I must have a  
 lodging, I must have a chamber, I must have a  
 roome; and in that roome, and in that chamber  
 I may, I must have some rest. Yea and I must  
 have some delight in it too; and that not on-  
 alone, but continually: for so I am comman-  
 Phil:4. ded by the Apostle, who saith, *Rejoyce in*  
 4. *the Lord allways and againe I say rejoyce*. Di-  
 verse indeede for diverse causes have wept;  
 Gen: but they have not *allways wept*. Esau lifted  
 27.38. *up his voyce, and wept*: but it was for the  
 losse of his father's blessing. The Elders of  
 AA:20 Ephesus wept, yea they all wept sore; but  
 38. it was sorrowing most of all for the words  
 2.Chr: that Paul had spoken unto them, that they  
 35 25. should see his face noe more. A mourning I  
 reade of that was in Hadadrimmon in the  
 valley of Megiddo, when *Jeremiah lamented*;  
 and all the singing men and the singing  
 women spake of their King in their lamenta-  
 tions, and made them an ordinance in Israel.  
 That was for *Iosiah*, who was slaine by the  
 armie

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armie of Pharaoh Necho, in the valley of  
 Megiddo. In Ramah was a voyce heard, Ier:31.  
 lamentation, and bitter weeping. Rachel <sup>15.</sup>  
 weeping for her children, because they were  
 not. This mee thinks come's home close,  
 neere to mee. This was for the captivitie of  
 Judah and Benjamin: or it was for the infants  
 slaine by that bloody, that persecuting Herod.  
 Here are children lamented; so farre the  
 cause of the weeping complyeth with mine.  
 But neither is my child slaine by a murderer;  
 nor yet is hee lead into captivity. Noe; hee Eph:4.  
 who did leade captivitie captive, hath freed <sup>8.</sup>  
 my sonne from the fetters, from the bondage Rom:8  
 of corruption, into the glorious liberty of <sup>21.</sup>  
 the sonnes of God. My child was not slaine  
 as were all the children that were in Bethle. Mat:2.  
 hem, and in all the coasts thereof, from two <sup>16.</sup>  
 yeares ould, and under. Noe; Hee who was  
 slaine for him hath saved him. Hee who  
 hath swallowed up death in victory, hath <sup>Is:25.8</sup>  
 ransomed him from the power of the grave, <sup>Hos:13</sup>  
 and redeemed him from death. Lord, though <sup>14.</sup>  
 I am a weake, though a sinfull woman, make  
 mee for ever to praise thee for this thy goodnesse; <sup>Pf:107</sup>  
 and to declare the wonders that thou hast done <sup>8.</sup>  
 both for mee, and mine. When the woman of  
 Samaria came to draw water at Iacob's well,  
 my bountifull Iesus freely gave her to drinke  
 of the living water, which became in her <sup>Io:4.</sup>  
 a well of water springing up into ever-lasting life. <sup>14.</sup>  
 I am

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I am such a woman as *Shee* was : mine eyes have resembled the mouth of *Jacob's well* : and though the well be deepe , even deepe as my heart , yet some-thing I have had to draw the water with. My child , mine infant hath drawne , and drawne , untill I am even almost drawne drie : And in this agonie , and in this distresse my *Christ* hath come to cleanse my well , to sanctifie my teares , and to ease mee of my griefe. My bowells indeede did yearne upon my child , as that woman's did whose issue should have beene divided for the satisfaction of the harlot. My child is divided , though *hers* were spared. The better part of him , the soule is gone ; it is gone to God ; for *his* it is , it is his owne share : nothing but the earth of him remaineth with mee. But I will , I must be thankfull : and though I find a reluctance in my chillowed heart , yet the Prophet forbiddeth weeping for the dead , and bemoaning of them. Let mee begge for patience , for submission , for content , and say.

## The Prayer.

**Pf: 68.** **B**lessed Lord God , unto whom belong the  
**20.** *issues from death* ; vouchsafe to heare the cry of thy mourning hand-mayd. Thou wert pleased once to blesse mee with increase ,  
 and

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and to make mee a joyfull mother of my  
now dead infant. But oh *that*, *that* very  
child which was framed and fashioned by thee,  
is now come unto thee. The first that sinned  
was a woman, tempted by the Serpent; and  
that Serpent in his temptation stung so deepe  
that it hath reached now even to the fruit of  
my wombe for the sinnes of my selfe. Yet Lord  
looke downe in mercy upon mee, though a  
sinfull woman; though the most unworthy  
of my sexe; even farre inferiour to that woman  
of Canaan: for her faith was greates, but I alas,  
have noe faith at all; or but a weake one, or  
but a dead one: otherwise the promises of my  
Redeemer would controul my passion, and  
the assurance of his mercies would dry up  
my teares. Thou, O Lord, hast freed mine  
infant from the burden of the flesh; yet I goe  
heavily for it, as if it were lost in my despaire.  
Thou hast crowned it with immortalitie; and  
yet my passion declareth that I mourne as if  
it were lost. O Lord God thou knowest all my  
desires; and my groaning is not hid from thee.  
Thou seest how my teares doe flow through  
mine infirmitie: thou hearest my sighs which  
arise from my discontent. I confesse it, I am  
sorrowfull for it, I am ashamed of it: Lord  
lay not this sinne to my charge. Thou hast taken  
nothing but thine owne: O be pleased so to  
make mee thine owne by grace; and then shall  
I be assured (in thine owne due time) to be  
X received

Gen. 3.  
13.

Mat. 15.  
28.

Ps. 38.9

Act. 7.  
60.

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received into glory. Allay the heate of my passion by the pleasant gales of thy refreshing Spirit. Graunt that my teares may be kept for my finnes; & my sad laments for my deplorable condition through my many offences. My heart is heavy for the losse of my child; ô Lord lighten it, ô Lord ease and comfort it with thy heavenly grace. In the multitude of sorrowes which I have in my heart; let thy comforts, ô Lord, refresh my soule. My child (thou knowest) was deare unto mee, because it was thy pleasure to lend him unto mee. Hee was, and hee is deere unto thee; and thou hast expressed thy love in delivering him from the evill, from the wrath to come. Hee is dead in Christ; Lord let mee be dead with Christ, that I may allso live with Christ. My child is dead because hee was sinfull; but his uttermost farthing was discharged by Christ. O thou who art rich in mercy, for the greate love wherewith thou hast loved man-kind, graunt that I may not dye in sinne, but to it; that so I may be quickened together with thy Sonne. Make mee to yeeld my selfe unto thee, as those that are alive from the dead; and my members as instruments of righteousness unto thee my God. Forgive my excesse of love to him that is gone; my excesse of teares and sighs that have beene caused by his departure; my want of patience, and submission to thy holy pleasure; and my raging out-cries which have given an evill example

Pf:94.  
19.

1. Thel.  
1.10.  
2. Tim:  
2.11.

Eph:2.  
4.

Rom:6  
13.

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ample of impatience unto others, & a scandall to  
my religion. It was thy pleasure to free mine  
infant from the tyrannie of sinne : it was thy  
love, it was thy mercy to take him, that so hee  
might sinne noe more. Lord unto thy will  
I submit my will : and for thy love, for thy  
mercy, for thy goodnesse I praise thee, I blesse  
thee, I magnifie thee my Lord and my God.  
Wipe (I beseech thee) from mine eyes all  
teares of discontent : remove from mine heart  
the excesse of sorrow : and make mee walke in  
my vocation with cheerefullnesse ; and in my  
religion with settlednesse, & resolution. The  
mortalitie of my child hath taught mee the  
faiely even of my selfe : graunt therefore, blest  
God, that the longer I live the better I may  
grow both in grace and goodnesse ; that so when  
this painfull life shall have an end, I may  
meete thee my God with comfort ; thee my Iesus  
with joy and rejoycing ; and my deceased child  
together with the rest of the quire of Saints  
with heavenly Hallelujahs ; and sing praise,  
and honour, and glory unto thee who sittest upon  
the throne, and to the Lamb for ever more. Amen. Reu. 5.  
13.

X

THE



## 18. THE EIGHTEENTH SUBJECT

*Teares of a wife for the sicknesse of  
her husband.*

The Soliloquie.

## THE EJACULATION.

vers. 1.

{ Give eare to my words, ô Lord  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voyce of my  
cry, my King, and my God,  
for unto thee will I pray.

**L**Ord, how *various* is the condition  
of mortalls! Sometimes wee are  
*sick*, and sometimes wee are well.  
Sometimes in sicknesse wee *draw*  
*neere* to the grave; and sometimes againe wee  
are in hope of *recoverie*. Tis *thus*, ô 'tis *thus*  
with my dearest husband. Hee who was my  
comfort and joy in his *health*, is now my griefe  
and sorrow in his *sicknesse*. The extremitie of  
his *anguish* enforceith my *teares*; and those con-  
flicts of his betweene *life* and *death* doe pierce  
mee even to the soule. I am, mee thinks, so  
divided

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divided in my teares, that I cannot well determine whether the greatest number of them are shed for the torments which hee suffereth, or for the losse of mine owne content, or for the paines which love and loyalty enforce mee to make, or for feare of his departure. All of them flow from the springs of love; and are readie to convert mee into a gliding stream. When Eve was arraigned for enticing her husband to the act of disobedience, it was part of her punishment that her desire should be subject unto her husband, and hee should rule over her. Gen:3. 16.  
Mee think's I could be well contented to under goe this servitude, so that my husband might not under-goe this sicknesse. Alas his disease is growne so violent that it even darkeneth his reason; and maketh him desire hee knoweth not what. I would gladly obey him in whatsoever hee commandeth, but that I must not yeeld unto all his desires in this time of his weakenesse. I must now obey the Physitian's order; and follow those directions which hee prescribeth. O the miserie of sicknesse, which so enfeebleth the braine that it un-man's a husband, and pretendeth to free the wife from the yoke of obedience. Now my desires must not be subject to my deereſt husband, if hee requireth that which may hinder his recovery: yet howsoever my desires shall be for him, when they may not be to him; for I will begge of the Lord to

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ease him of his miserie, and to restore him to health. O mee think's I am not as I should be, because I want the comfort, and direction of my head. Hee, poore man, is growne as feeble by sicknesse as I am by sexe: and although the torment be his, yet the sorrow is mine. When I remember the unkindnesse of the *Amalekite* to his sick servant, I cannot choose but wonder at the greatnesse of the inhumanitie. The master left his sick *Egyptian* when the enemy pursued; as if it had beene a high offence to want his health. In sicknesse wee have a certaine tryall of a friend. Hee that onely affecteth us in health, & leaveth us in weakenesse, is but a pretender to friendship, and truly loveth us not. O who would leave a languishing man, that knoweth not how to helpe himselfe? Mee think's I rejoyce (though in my greatest perplexitie) that God hath given mee both power and abilitie to comfort my dearest. I howerly visit him, though not without teares: and when I most endeavour to be a comforter unto him, even then, alas, I am enforced to weepe. Thus his very potions are mixed with the drops that distill from mine eyes; and at every turne I am so sensible of his miserie, that I doe in a manner embalm him alive with mine abundant teares, although I yet have hope of his recoverie.

1. Sam.  
30. 13.

2. King  
8. 7.

When *Benhadad* the King of *Assyria* was sick,

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sick, hee sent *Hazaël* to meete *Elisba* the man of God, and enquire of the Lord by him, saying, *Shall I recover of this disease?* Mee think's I could gladly performe that office of *Hazaël*, but where shall I meete with such a Prophet as *Elisba*? Alas it is not in the power of man to limit our times: it is God alone who numbereth our dayes. I must therefore leave my curiositie, and submit to his pleasure. And yet in my submission I cannot leave weeping; for even nature alloweth mee a freedome to mourne. David grieved when his very enemies were sick: for so hee saith, *As for mee, when they were sick my cloathing was sackcloth; I humbled my soule with fasting.* verf. 8.

How much rather may I be allowed to grieve for my friend, for my husband! Who knoweth but that my sinne may be the cause of his miserie? By my teares of sorrow I will therefore strive to remove the cause. It is in the power of my Redeemer both to forgive mee, and to recover him. But alas so long as hee is sick I cannot be well. So long as the head is troubled the body must needs be disturbed. Hee is my head, and I am his glory. Alas what comfort can I receave, when my head is sick? What glory can hee take in the wife of his bosome, when the violence of his paine depriveth him of my society? Ps. 35. 13.

But why doe I utter these words of discontent as if it were in the power of man to

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recover my beloved? It is god alone that sendeth sicknesse, and that sendeth health: on him therefore alone will I depend, and in him alone will I hope. Saint Paul relateth that *Epaphroditus was sick, nigh unto death: but God (saith hee) had mercy on him; and not on him onely, but on mee also, lest I should have sorrow upon sorrow.* My deare husband is sick, as was *Epaphroditus*; yea and (for ought that I know) hee may be *sick unto death* too: but I will trust in the Lord that hee will have mercy upon him, and restore him; yea and on mee also that I may not be drowned in the floods of sorrow. When Iesus came into Peter's house, hee saw his wive's mother laid, and sick of a feaver: *And hee did but touch her hand and the feaver left her, and shee arose, and ministred unto them.* My Iesus doeth still retaine both his mercy and his power. Though his body be absent, yet his spirit is present. Hee can if hee please, reach downe from heaven; for hee hath a mighty hand, and a stretched-out arme. O that hee would but touch his patient, that so his disease might leave him, and that hee might arise and serve the Lord! The Prophet David did highly extoll the goodnesse of the Lord when hee acknowledged saying, *O Lord thou hast brought up my soule from the grave: thou hast kept mee alive that I should not goe downe to the pitt.* Doe thou the same, o my God, for thine afflicted seryant.

My

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My Redeemer was pleased to tell the Pharisees that the husband and the wife are *not more twaine, but one flesh*; and therefore hee concluded, saying, *What God hath joyned together let not man put asunder.* My husband Mat: 19 and my selfe are joyned together by the sacred 6. institution of holy wedlock, which maketh us *one*; for wee have but one God, one body, one mind, one affection: wherefore then should any thing attempt to *seperate us*? Yet wee may be *Seperated*: and if this divorce be not wrought by *man*, it infringeth not the law of God. Sicknesse may make, yea and at this time it doeth make an *un-welcome seperation*: yet though wee are *seperated*, wee are not divided. But I must find out more in this *seperation* then barely the sicknesse. I must looke up unto *him* who sent this sicknesse; and that is God. Hee may *seperate us* indeede whensoever hee pleaseth. Hee may send his executioner, that pale, and grimme death, with his sharpest Sickle; and give him power to reape downe either *one*; or *both* of us. That is the effect of sinne; and I cannot deny but I have deserved to be deprived of my husband, because I have many wayes offended him who sent him unto mee. In the time of his health did I expect his sicknesse? Did I provide for this *evill day*? Nay, did I not rather pride my selfe as Babylon did, and say in mine Reu: 18 heart, *I sit as a Queene, and am not widow*, 7.



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and shall see noe sorrow? Certainly his sicknesse is allso sent as a scourge unto mee: for, being flesh of his flesh, and bone of his bone, I cannot choose but be sensible of the anguish which hee suffer's. Yet, although it is just with God to deprive mee of my husband because of my rebellions; I have hope in his mercy if

Pl. 38. I can but confesse my wickednesses, and be  
18. sorrie for my sinnes. Hee promised once by  
Eze. 34 the mouth of his Prophet, saying, I will  
16. seeke that which was lost, and bring againe  
that which was driven away, and will bind  
up that which was broken, & will strengthen  
that which was sick. O my God make good  
this promise now to thy languishing servant.  
Hee is one of thy flock: hee is one of thy  
weake, and tender Lambs. True it is that  
hee was lost, when hee went astray after his  
owne inventions: but now as thou hast found  
him in this thy visitation, so let him find thee  
in the gentlesse of his correction. Seeke him,  
O my God, who was lost; bring him againe  
unto thee, who was driven from thee by the  
suggestions of the tempter; bind him up,  
Pl. 41. 3 for hee is broken; and strengthen him now  
upon the bed of languishing: make thou all his  
bed in this his sicknesse.

Moses did assure the children of Israel,  
Deut. 7 that If they would hearken to the judgments,  
12. of God, and keepe, and doe them, Then the  
Lev. 15 Lord would take away from them all sick-  
nesse.

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nesse, and would put none of the evill diseases of Egypt upon them. O my Lord be pleased to make thy feeble servant willing to hearken to thy judgments, and ready to keepe them; and then in thy good time release him from his sicknesse. Againe the Lord at another time did comfort his people, and sayd unto them, *Yee shall serve the Lord your God, and I will take sicknesse away from the midst of thee.* O that my God would be pleased to draw this languishing patient to his holy service, and accept of that service, and then free him from this sicknesse! Hee who hath wounded him, even the same can cure him; and hee expecteth noe reward; onely hee requirith the heart. But alas the very heart of my husband is tormented with sicknesse; hee is sick at the heart; and the Lord doeth say, *If yee offer the lame and the sick, is it not evill?* But what then shall hee doe? Hee can offer noe other then what hee hath. Let it be thy goodnesse, ô God, to cure him of his lamenesse; to ease him of his sicknesse; and then accept of the whole man, for hee is wholly thine.

Hee who so friendly speaketh to the house of Israel, and justifieth himselfe unto them, saying, *O my people what have I done unto thee, Mich. 6. and wherein have I wearied thee?* Even the same God notwithstanding threatneth the wicked that hee will make them sick in smiting ver. 13

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them. My poore husband now is sensible of his *wrath*, because hee had formerly refused his *mercy*. Even hee and my selfe have beene apt to forget our good God when hee did not weary us; and therefore now hee doeth make us sick in this *smiting* us. Yet there is *hope*; for even the same God is ours who was the God of Daniel; and that Prophet saith, *I Daniel fainted, and was sick certaine dayes: afterward I rose up, and did the King's businesse.* My poore husband fainteth too; oh hee is sick too: but I will pray unto my God to raise him up againe, that so hee may doe the King's businesse; even the businesse of him who is King of  
Dan:8. 27. Kings, and Lord of Lords. For this I will beseech him; and I will begge of him, that in the bowells of his compassion hee will open his eares to the cry of his hand-mayd, whilest I powre out my prayer and supplication unto him, and say.  
Reu 17.14.

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## The Prayer.

I Ncomprehensible God, whose workes are deepe, and whose wayes are past finding out: who smitest in thy wrath, and yet in thy wrath rememberest mercy: be pleased to stretch forth thine hand, and visit in  
Hab.3. 2. mercy

## Teares for a sick husband. 493

mercy thine afflicted patient. Thou art the  
 good Samaritane from whom alone wee can Lu: 10.  
 expect the oyle of gladnesse, and the wine of 33.  
 consolation. O remember not the iniquities Pl: 45. 7  
 either of my sick Lord, or my sinfull selfe:  
 for wee know that in thy justice thou mayst  
 teare us in pieces, when there can bee none to Pl: 50.  
 deliver us. O thou who didst suffer thy 22.  
 selfe to be wounded for our transgressions, be Is: 53. 5  
 pleased to cure the wounds and maladies both  
 of the soule and body of thy distressed ser-  
 vant. Thou knowest, Lord, that the feeble  
 soule cannot praise thee with cheerefullnesse,  
 nor serve thee with alacritie. The sicknesse  
 of the body disturbeth the soule, and maketh  
 it unapt to serve thee with readinesse. O say  
 of his disease that *It is enough*; and remove  
 from him speedily this heavy visitation. Thine  
 hand, O Lord, is layed upon him; and the  
 stroake is so heavy, that it woundeth us  
 both. Mercifull God let the sinnes of both  
 of us be blotted out of thy remembrance like Is: 44.  
 a clowde; and be appeased with us through 22.  
 the merits of thy Sonne. The whole have Mar: 2.  
 noe neede of thee the physitian, but wee that 17.  
 are sick: O be thou the Physitian to cure  
 our soules; and then, in thy good time, re-  
 store thy diseased servant to his former health.  
 But if thou hast sent him this sicknesse as a  
 messenger of death, O give him patience to beare,  
 and willingness to suffer whatsoever thou  
X. 7 sendest.

494 *Tearès for a sick husband.*

- Eccl. 5.  
17. sendest. Ranke him not in the number of those rich and wicked, who have much sorrow, and wrath in their sicknesse; but ease his sorrow, and appease thy wrath. Make him willing to submit to thy will and pleasure, that so whether hee liveth, hee may live unto thee: or whether hee dyeth, hee may dye unto thee: yea whether hee liveth or dyeth, that hee may be thine. Lord be likewise mercifull to mee a sinner. Thou knowest how deeply this affliction woundeth mee. To him thou gavest mee whom now thou visitest, that so hee might be both my head, and my directour: and thou knowest my weaknesse and my frailties, that I cannot understand, I cannot walke in thy wayes without a counseller,
- Act. 8.  
31. I cannot apprehend what I reade, except some man should guide mee. O be thou pleased therfore to spare his life whom I am commanded to learne of at home: for if thou cal-
1. Cor.  
14. 35. lest him to the joy of thine heavenly Kingdome, let it be thy goodnesse to moderate my sorrow upon earth. If thou takest him from my societie, let mee not be left alone, but send mee the comforter, even thy holy Spirit to be my Protectour, and my guide unto death. Release him of his torments whom thou visitest with this sicknesse; and ease thou my sorrowes which arise from his paines. Give the comforts of thy Spirit both to him and mee, that when this pain-
- full

*Teares for a dead husband. 495*

full life shall have an end, wee may be  
*found of thee in peace, through the merits* <sup>2. Pet. 3</sup>  
and mercies of the Prince of peace, even <sup>14.</sup>  
*Iesus Christ my Lord and onely Saviour.* <sup>11. 9. 6.</sup>  
Amen.

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THE NINETEENTH SUBJECT.

*Teares of a woman lamenting the death  
of her beloved husband.*

The Soliloquie.

THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation :

vers. 2.

Psal. 5. { Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.



*When Mary came where Iesus was, Io. 11.  
and saw him, shee fell downe at his* <sup>32.</sup>  
*feete, saying unto him, Lord if thou  
hadst beene here, my brother had not  
died. Shee wept indeede, yet it was but for  
a brother; and the Iewes also wept, yet it was* <sup>vers. 33.</sup>  
*but*



# 496 Teares for a dead husband.

but for a *common friend* : but what was all that to the death of a *husband*? O my *husband*, my *husband* ! That very name of *husband* mee think's would flatter mee with comfort, as if I might imagine that hee could heare mee. But oh, hee is *dead*, hee is *dead* : hee cannot heare mee ; hee cannot behould mee ; hee cannot answer mee : his eares are locked up, his eyes are closed, his mouth is sealed, his soule is gone. O what shall I doe for my head, my guide, my heart, my husband? Were my Saviour upon earth againe, I could send one  
 vers. 3. to him as Mary did, who should say, Lord behold hee whom thou lovest is dead. Dead say I? O dead, dead : hee is gone ; hee is departed, and can never be re-called. But why? Why can hee not be called back againe? Did  
 vers. 44 not my Iesus cause *Lazarus* to arise when hee  
 vers. 39 had beene *four dayes* dead? Yes, hee did : but what then? I neither love my Saviour so well as Mary did; nor (I feare) doeth hee love mee so well as hee did Mary : or if both were so, yet, since miracles are ceased, I cannot so much as hope that hee will call back the spirit of my Lord; my husband. Oh, could hee be wooed by the teares of a sinfull woman, never did any mourne so much as I would. But nothing will perswade : I seeke but the disturbance of him whom I mourne for, if I desire to call him from his eternall rest. Yet I hope that it is noe sinne to grieve that hee is  
 gone,

Teares for a dead husband. 497

gone. I lament not his happinesse, but mine  
 owne losse. My Iesus himselfe did weepe for vers:35  
 Lazarus, in testimonie of his affection; for  
 so sayd the Iewes, Behould how hee loved vers:36  
 him. And was my love to my husband so litle,  
 or so cold, that I should forget to testifie it in  
 a sorrowfull teare? O I cannot forbear the  
 remembrance of him, who was dearer unto  
 mee then life it selfe. Heare o heavens, and Is:1.2.  
 give eare o earth. Was it nothing to you all yee Lam:1.  
 that were by him, when yee saw him breathing 12.  
 out his soule, and forsaking the world? O  
 behould, and see if there be any sorrow like unto  
 my sorrow which is done unto mee, wherewith  
 the Lord hath afflicted mee in this day of his  
 anger. Tell mee not how Iacob lamented the  
 supposed death of his sonne Ioseph. Hee was  
 misse-taken in the cause; but I see, and feele  
 the chillowed clay of mine indulgent husband.  
 Iacob mourned onely for a sonne; but I for  
 an husband. Iacob had more, many more: I had  
 but one, and the love of this one to mee did 2.Sam:  
 passe the love of women. Yet though Ioseph 1.26.  
 was alive, and though hee was the youngest  
 save one of twelve sonnes, Iacob his father rent Gent  
 his cloathes, and put sackcloth upon his loynes, 37.34.  
 and mourned for him many dayes. Tell mee  
 not how Abraham bewayled the death of G:23.2.  
 Sarah his wife, who dyed in Kiriath arba in the  
 land of Canaan. Hee was a man, & so neither  
 his passion, nor his losse could paralell mine.

Hee

# 498 Teares for a dead husband.

- Hee had *more-wives*, but I had not more *husbands*. And yet though Abraham lost but onely a *wife*, I reade that hee came to mourne and to weepe for her. Tell mee not of *Abijah* the sonne of a *King*, how hee dyed, and was lamented. Could a *Prince* be as neere, and deare to the people, as a loving husband to the wife of his bosome? Yet though neither marriage, nor blood could pleade for a teare, I
- 1.King  
14.18. find that all *Israel* mourned for him. Had not my husband beene *King*, yet how should I forbear the expence of a teare when death depriveth mee of the name of a wife? Had hee not beene godly, then the words of the Psalmist might peradventure have beene
- Pf:27.  
15. verified even of him, *His widow shall not weepe*. But o hee was full of love, and hee was truly religious: for mine owne losse therefore must I freely weepe, because my loving, my religious husband is taken from mee. *Naomi* requited the love of her daughters in law expressed to their dead husbands, with a fervent prayer saying, *The Lord deale kindly with you as yee have dealt with the dead, and with mee: The Lord graunt that yee may find rest each of you in the house of her husband*. When the wife of *Ezekiel* was taken from him, I doubt not but hee loved her so well that hee would have bemoaned her departure, had not the Lord expressly charged him the contrarie. But the Lord said unto him, *Sonne of*

Teares for a dead husband. 499

of man, behold I take away from thee the desire of  
 thine eyes with a stroake; yet neither shalt thou  
 mourne, nor weepe; neither shall thy teares runne  
 downe. Forbeare to cry; make noe mourning for  
 the dead: bind the tire of thine head upon thee,  
 and put on thy shooes upon thy feete, and cover not  
 thy lipps. Surely his teares were not forbidden  
 as if it were un-lawfull to lament the dead.  
 Noe: it was onely because the Lord by that  
 signe would shew that the calamitie of the  
 Jewes should be beyond that sorrow which  
 enforceth a weeping. But what was *Ezekiel's*  
 losse in comparison of mine? Hee was a man,  
 and a Prophet, set over his wife to be her in-  
 structer; so was mine set over mee allso: but  
 there the scholler onely departed, the wife;  
 here the very Oracle is ceased, my husband is  
 gone. While hee was alive, my knowledg was  
 increased; for if I would have learned any thing,  
 I could aske him at home. Hee dwelt with  
 mee according to knowledg, giving honour unto  
 mee as to the weaker vessell, and as being heires  
 together of the grace of life; so that our prayers  
 were not hindered. Hee loved mee even as his  
 owne body: hee provided both for mee and  
 mine. But now alas I may live in ignorance,  
 dis-respected, and un provided for: none will  
 comfort mee, none will helpe mee as did my  
 husband that's gone. Though wicked *Saphira*  
 had joynd with *Ananias* her husband in  
 lying unto God concerning the sale of their  
 possession;

vers. 17

1. Cor:

14. 15.

1. Pet: 3

7.

Eph. 5.

28.

1. Tim.

5. 8.

Act. 5.

4.

## 500 Teares for a dead husband.

- vers. 5. possession; and her husband at the words of  
Saint Peter fell downe, and gave up the ghost,  
vers. 6. and was caried out by the young men, and  
buried; yet shee lived not long enough either  
to bewayle his death, or to consider of her losse.  
vers. 7. Shee continued a widow but about three  
vers. 10 howers space, and then fell downe at the Apost-  
les feete, and yeelded up the ghost. Shee quickly  
followed her husband in death, who joyned in  
the wickednesse with him in his life. Shee  
hastened to the grave of her departed consort,  
as if love had forbad her to survive her hus-  
band. Yet it was not love but justice which  
made them lye together in the silent grave,  
since they joyned together in a lye in their lives.  
This alas was not a testimonie of her love, so  
quickly to follow her husband to the land of  
darknesse. Mee think's that I could be well  
contented to have dyed with my husband, and  
to be layed in the grave by his frozen body:  
but neither would I have sinne to be the cause,  
nor judgment the effect. Why then doe I so  
much lament his departure, whose death was  
full of an assurance of life, and whose hope  
was full of immortalitie? Had Saphira survived  
her deceased husband but so long as to have  
beene sensible of the manner of his death, it  
may be imagined that shee would have sighed  
her selfe to the grave; and even grieve alone  
would have joyned them in the vault of dark-  
nesse, and silence. But God delayed not the  
punishment

*Teares for a dead husband.* 501

punishment of her who obstinately persisted in the crime of her husband. Here is yet some comfort for mee in my deepe calamitie, that neither my husband was guilty of the sinne of *Ananias*; nor yet did his death come so unexpected. Why then should I grieve so much for the departure of him, who is gone from hence to eternall rest? Hee dyed in the Lord, *Reu: 14* and I cannot therefore doubt but hee is assuredly blessed. Hee resteth from his labours, and his workes doe follow him. Why then doe I shed such an abundance of teares, as if I either distrusted his happinesse, or envyed his felicity? My cause is not so greate (if I rightly weigh it) as to cause these floods to arise in mine eyes. When I thinke upon him I have reason to rejoyce both because hee is freed as well from the tyrannie of sinne as from the miserie it produceth; and also because hee is at rest in my God. If I consider my selfe also, mine affliction is not so greate, nor my teares so just as I doe imagine: for they will prove rather an argument of my distrust in God, then of my love to my husband, if I give them the freedome to flow beyond moderation. Hee who lent mee him can send mee another; yea such a one as may deserve as well, and to whom my love may be as fervent. If I have lost mine estate, yet I have not lost my protector, unlesse I forsake him in my distrust. If I complaine for want of the joy of societie,



## 502 Teares for a dead husband.

even my very thoughts (so they be religious) will delight mee with their companie. If I want an instructor, my God will be my guide. If I want a comforter, my God will wipe these teares from mine eyes. If I want either foode or sustenance for my body, yet a good conscience will prove a continuall feast. My losse is not so greate as ever was sustained, if I compare it with those which others have suffered.

**Prov. 15.15.** Naömie's affliction was greater then mine, when not onely her husband Elimelech, but also her two sonnes Mahlon and Chilion dyed, and the woman was left of her two sonnes, & her husband at once. It was worse by farre

**Ruth. 1. 3.** with the wife of Phinehas then it is with mee; for her husband and his brother were both slaine in one day by the Amalekites; yea and that

**1. Sam. 4. 11.** in judgment too, even because they made themselves vile, and their father restrained them not.

**e: 3. 13.** When the newes came to her that the Arke of God was taken by the un-circumcised; that

**vers. 18** Eli her father in law hearing the newes that the Arke was taken and that his sonnes were slaine, fell from the seate back-ward by the side of the gate, and brake his neck, and dyed;

**vers. 19** shee, poore soule, being greate with child when the storie of these sad accidents was related unto her, bowed her selfe, and fell in travaile (for her paines came upon her) yea & at length,

**vers. 21** when shee was delivered of her Ichabod, she gave up the ghost. Thus the Priests fell by the sword;

*Teares for a dead husband.* 503

*sword; and noe widow was left to make lamentation. True it is that my affliction is greate in the death of my husband; yea so greate that herewith the slanderous enemy of the Psalmist was severely cursed, Let his children be fatherlesse, and his wife a widow: yet is it farre better to see him goe downe to the grave in peace, then that hee should have lingered in continuall miserie. Shallum the sonne of Iosiah King of Iudah was caried captive by an enemy into another land, and dyed there; which the Prophet considering, speaketh, and saith, Weepe not for the dead, neither bemoane him; but weepe for him that goeth away, for hee shall returne noe more, nor see his native countrie. This might have beene the portion allso of my beloved: but since it was not, though my losse be greate, yet must not my sorrow be so greate. Immoderate griefe for those that are dead was the practise of heathens; it becometh not the children of God. The Israelites were forbidden it even by God himselfe, who saith unto them, Yee shall not make any cutting in your flesh for the dead, nor print any markes upon you: I am the Lord. And againe; Yee are the children of the Lord your God: yee shall not cut your selves, nor make any baldnesse betweene your eyes for the dead. The Gentiles indeede at the death of friends were so trans-ported with sorrow, that they cut themselves, & made themselves bald in the greatnesse of their*

*Pf. 78.*

*64.*

*Pf. 109.*

*9.*

*Ier. 22.*

*12.*

*vers. 10*

*Lev. 19*

*28.*

*Deut:*

*14. 1.*

*Ier. 16.*

*6.*

*Lamenta.*

# 504 Teares for a dead husband.

*lamentations.* They carved their flesh, and marked themselves for idolatrie; yea they also cut their skinnés when a friend deceased; and the wounds they filled up with either Stibium, or inke, or what colour they pleased, which remained in the flesh when the skinté was growne over. In all their sorrowes such kinds of institions were ordinarie testimonies of the griefe of their hearts. Thus the sower  
 Ier:41. 5. score men that came from Shechem, from Shiloh, and from Samariah had their beards shaven, and their clothes rent, and they had cut themselves, and had offerings, and incense in their hands to bring to the house of the Lord. Thus when the Priests of Baall did call on the name of their  
 1. King 18.28. Idoll, they cryed aloud, and cut themselves after their manner with knives and lancers, 'till the blood gushed out upon them. Yet though it was the practise of the Gentiles, it may not be of Christians, nor might it be of the Israelites: they therefore punished it with many stripes. And just it was that when their violent hands had un-naturally beene stained with the blood of their owne bodies, the hand of justice should draw blood in the punishment of such a cruell offence. The Jewes might not cut themselves at the death of a friend, noe though of a father; because they were not fatherlesse while the Lord was their God. The infidells indeede had noe share in the most high, and therefore were fatherlesse when their fires deceased;

*Tearres for a dead husband.* 505

ceased : but it was not so with *Israel*, nor is it so with mee. I have a *father*, which is in *heaven*, *Mat:6.* to whom my *husband* is gone before mee. I 9. have a *husband* too, which is in *heaven*; even the same who was a *husband* to *Judah* and *Ier:31.* *Israel*. I have a *head* too which is in *heaven*; 32. even my *Saviour Christ*, who is the *head* of the *Eph:7.* *Church*. I have a *brother* too, which is in *heaven*, 23. even my *elder brother Iesus Christ*. Why then should I *grieve* that my *husband* is dead, since hee is but gone to the place where my *treasure* *Mat:6.* *is layed up*; and where my *immortall* 20. *father*, and *head*, and *brother* have crowned him with *immortalitie*? My *God* hath taken him, that I may know where to find him. Whilest hee continued upon *earth*, his *employments* did often deprive mee of his *societie*: but now is hee seated in a place of *rest*, to which when I come wee shall never be *separated*. Whilest hee was *here*, my *affection* unto him indeede was *greate*; and that was my *duty*: but yet I feare that I offended in the *excesse*. Had I not loved him too much I should not be *immoderate* in my *sorrow*; but even by these *teares* I am taught the *sinfullnesse* of my *passion*. For this *sinne* therefore will I strive to *weepe*; even for the *trespasse* of my *weeping*. I should never have beene so *offensively* sensible of this my *losse*, nor so *vaine* in my *lamentations*, if I had allways remembered that hee was created *mortall*; and had therefore trusted

## 506 Teares for a dead husband.

In him who is immortall. If I doe love my God more then I did my husband, I shall find both comfort, and content in his mercy. Lord, how fraile, and weake am I, that I cannot discharge the debt of nature, but I must bring in question the power of grace! I cannot grieve for the death of my departed husband, without discovering some diffidence, some distrust in my God. But I will pray unto the Lord to forgive the excesse of my love to my deceased husband; the excesse of my teares for the death of my husband: and to convert these teares into dropps of sorrow for my hainous offences. To him will I hasten; to him will I speedily addresse my selfe; and mournfully will I cry, and begge, and pray, and say.

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## The Prayer.

10a:11. **F**ather of mercies, and God of all consolation; thou who art the resurrection, 25. and the life; in whom whosoever believeth  
vers. 26 shall live though hee were dead; and in whom whosoever liveth and believeth shall not die eternally: send downe thy grace into my sinfull soule, that I may magnifie thy name for delivering thy servants from the miseries of this life; and for inthroning him in the celestiall Iernsalem, where I doubt not but hee reigneth.  
Thou

*Teares for a dead husband. 507*

Thou knewest his *sufferances*, and the *sharpnesse* of his *sicknesse*; & in mercy didst *release* him of his *miserie* to *crowne* him with *glory*. Thy *favours* were infinite in his *spirituall comforts*, when his *body languished* through the *extreamitie* of his *disease*. By thy *scourge* thou taughtest him how thou *abhorrest sinne*; yet I doubt not but thou hast freed him from the *torments of hell*, through the *sufferances* of thy *Sonne*. For thy *goodnesse* to him thy name be glorified: and I humbly beseech thee to extend thy *mercy* likewise unto her who honoureth thee for it. Thou knowest, Lord, the *distresse* of my soule for want of him whom thou hast taken from mee. Thou seest mine *affliction*, and thou numberest my *teares*. O be gracious unto mee thine unworthy servant, and send mee *comfort* in the midst of these *sorrows*. Give mee grace to submit with *cheerefullnesse* to this thy chastisement; and to repent mee of my *sinnes*, which brought this *affliction*. Were it not just for mee to make my *complaint* in the bitterness of my *sorrows*, thou wouldest not have commanded Zion to *lament like a virgin* Lam. 1. *girded with sack-cloth for the husband of her youth*. Thou, O Lord, dost behould my sorrow, and the griefe of my heart, because thou hast taken from mee the desire of mine eyes, Eze: 24 and the joy of my heart. Be pleased, O my 16. God, so to open the eyes of my soule and



# 508 Teares for a dead husband.

- understanding, that I may see as cleerely the cause of thy stroake, as I am sensible of the losse of him that was my guide. Though hee was sent to be the head of my body; yet thou, ô God, didst offer thy selfe to be the husband of my soule: but to my shame I must confesse that I followed the stepps of *Samaria*, of *Sodome*, and of *Ierusalem*; and loathed thee my Lord, and my husband: justly therefore mightest thou say of mee as thou once didst
- Eze:16** 45. *Shee is not my wife, neither am I her husband. But, ô thou father of mercies, forgive my back-slidings; and adde not affliction to affliction, lest I faint*
- Hos:1.2** *under thy rod. Spirituall widow-hood was a curse which once thou didst threaten unto Babylon; ô let it not fall upon mee. Allthough thou hast taken him that was my husband, yet*
- Hos:2.** 19. *be pleased to betroth mee to thy selfe for ever. Say unto mee Ruchama, thou hast obtained*
- vers.16** *mercy; and let mee answer thee, Baali, and*
- vers.19** *Isbi, my Lord and my husband. Betroath mee unto thee in righteousness, and in judgment, and*
- vers.20** *in loving-kindnesse, and in mercyes, and in faithfullnesse; and make mee know thee to be my*
- 2.Cor:** *Lord. Send a Paul to espouse mee to one hus-*
- 11.2.** *band, that so I may be presented as a chaste virgin unto Christ. Give mee grace to doe as once*
- Ier:49.** *thou commandedst the widowes of Edom; even to trust in thee. Though now I am deso-*
- 11.** *late, yet make mee for ever to trust in thee*
- 1.Tim:** 5.5. *my*

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my God ; and continue in supplications and prayers night and day. Thus let my sorrow be sanctified, and my trust and confidence reposed in thee, that so I may serve thee with cheeresfullnesse ; endure thy visitation with patience ; and in the end that I may goe to that place where I trust thou hast crowned my husband, and where my Saviour is certainly gone before ; even to the Kingdome of happinesse : and that through the merits and intercession of the same *Iesus Christ* my onely Lord and Saviour. Amen.



## 30. THE TWENTIETH SUBJECT.

*A woman's teares at the funerall of  
her husband.*

The Soliloquie.

## THE EJACULATION.

vers. 1.

Give eare to my words, O  
Lord; consider my medita-  
tion.

Psal. 5.

vers. 2.

Hearken unto the voyce of  
my cry, my king, and my God;  
for unto thee will I pray.

Gen 23  
3.

vers. 4.



When Sarah dyed in Kiriath-Arba  
Abraham stood up from before his  
deceased wife, and spake unto the  
sonnes of Heth, saying; I am a  
stranger, and a sojourner with you: give mee a  
possession, and a burying place with you, that I  
may bury my dead out of my sight. Though  
hee so tenderly affected her whilest shee was  
living, yet hee would not looke too long on  
her when shee was dead. It is a duety as full  
of humanitie to interre with decency the bodies  
of

Teares at the funerall of a husb. 511

of the dead, as it is of religion to love the persons when they are alive. Yet vaine is man in this affection, if hee fixeth his love onely on the beautie of the body. This flesb which is so tender, this skinne which I strive to preserve both smooth and white, must one day be a banquet for the loathed wormes. Noe greater priviledg belongeth to mee, then did to my husband; for the time will come when I shall follow him to the earth. Had I loved onely his outward forme, my love should now either quite be forgotten, or else I should fondly desire to deny it interment: but it was his body enlivened with a rich and excellent soule, which drew mine affection, and commanded my desires. Had that soule and body continued their societie, I had beene freed from my laments: but they have bid fare-well till the generall resurrection, and hence am I enforced to utter my complaints. I weepe for my losse because wee are divorced: but o what conflicts then can I imagine that hee had, whē hee was not onely to part from his indeared wife, but likewise his soule was to leave this chillowed earth! Oh for him, for him for my losse of him doe I pay the tribute of these watering eyes. Yet these teares must not flow in too greate abundance, lest by them I should seeme to envy his happinesse. Even when his body shall be layed to sleepe in the grave, if I mourne too much, it will be justly

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suspected that *too much* I loved the worst of my husband. His soule, which was his best, is now in perfection, and may not be lamented: his body, which is the worse and grosser part of him, is now to be committed to the earth whence it came. Thither it must goe; to that place I must commend it; otherwise my former love may be turned into loathing: and that which I esteemed when it was alive, I shall be forced to abhorre, if I keepe it from the grave. O it grieveth mee each minuit that I thinke of my dearest: it troubleth, and perplexeth mee with disturbed thoughts, when I consider how fervently I loved him, yet cannot enliven him. But these are onely the fond conceptions of an erring phant'sie; and tell mee that I loved him more then I should or else now I would not grieve so much as I doe. If my love to God be so greate as I pretend, I shall thankfully acknowledg his love to the departed. O let it never be said that my love was idolatrie, in affecting him too much who is but dust and ashes!

But why sit I musing in these penfive thoughts, when I should rather prepare for the buriall of the dead? Have I taken a course for the place of his rest, where his cold body may be layed to sleepe? This is a duery which every age hath beene carefull to performe.

It was a greater argument of *Iehojakim's* furie against *Vryah* the Prophet, that hee cast  
 23. his

his dead body into the graves of the common people,  
 then that hee slew him with the sword. It hath  
 also beene a testimonie of God's revenge,  
 when hee suffered not the dead to have a  
 decent interment. If a man beget an hundred  
 children (saith the Preacher) and live many  
 yeeres, so that the dayes of his yeeres be many;  
 and his soule be not filled with good, and also  
 that hee have noe buriall, I say that an un-  
 timely birth is better then hee. VVhen the  
 man of God had dis-obeyed his command,  
 the ould Prophet tould him saying, *Thy*  
*carkeise shall not come into the sepulcher of thy*  
*fathers.* This curse was accounted as full of  
 dread, as any that was sent upon the sonnes of  
 men. When the young man the Prophet an-  
 noynted Iehu King over Israël, hee tould him  
 that hee should smite the house of Ahab his  
 master; and that the doggs should eate Iezebel  
 in the portion of Iezebel; and there should be  
 none to bury her: that the Lord might  
 avenge the blood of his servants the Prophets,  
 and the blood of all the servants of the Lord  
 at the hand of Iezebel. VVhat Iehu was com-  
 manded hee did faithfully execute; for when  
 hee had caused the eunuchies to throw that  
 painted adulteresse out of the window from  
 whence shee looked, some of her blood was  
 sprinkled both on the wall, and on the horses,  
 and hee trod her under foote. Afterward  
 when hee had eate and dranke, hee sayd, *Goe*

Eccel:6.  
3.

2. King  
13.22.

2. King  
9.7.

vers. 10  
vers. 7.

vers. 33

vers. 34



## 514 Textes at the funerall

see now this cursed woman, and bury her; for  
 vers. 35 shee is a King's daughter. And they went to  
 vers. 37 bury her; but they found noe more of her then  
 the skull, and the feete & the palmes of her  
 hands; so that they could not say, This is le-  
 ver. 22. zebel. Because the eyes of Iehojakim, and his  
 17. heart were not but for his covetousnesse, and  
 for to shed innocent blood, and for oppression,  
 vers. 18 & for violence to doe it; therefore thus sayd the  
 Lord concerning Iehojakim the sonne of Iosiah  
 vers. 19 King of Iudah, Hee shall be buried with the  
 buriall of an Asse; drawne, and cast forth  
 beyond the gates of Ierusalem. The Lord  
 e. 34. threatned the Princes of Iudah, and the  
 19. Princes of Ierusalem, and the Eunnuches, and  
 the Priests & all the people of the land which  
 vers. 20 passed betweene the parts of the calfe, saying,  
 I will even give them into the hand of their  
 enemies, and into the hand of them that seeke  
 their life; and their dead bodies shall be for  
 meate unto the fowles of heaven, and to the  
 beasts of the earth.

But on the contrarie, Abijah the Prophet  
 telleth the wife of Ieroboam concerning her  
 1. King sick sonne Abijah, saying; Arise get thee to  
 24. 12. thine house; and when thy feete enter into the  
 vers. 13 citty, the child shall dye: But all Israel shall  
 mourne for him, and bury him; for hee onely of  
 Ieroboam shall come to the grave, because in him  
 there is found some good thinge towards the Lord  
 God of Israel in the house of Ieroboam. Againe,  
 when

whē *Huldah* the Prophetesse did foretell the destruction of *Ierusalem*, but a respite thereof in the time of *Iosiah*, she tould him, saying, Behould, saith the Lord, *I will gather thee to thy fathers; and thou shalt be gathered into thy grave in peace.* Thus hath it often discovered the wrath of the All-mighty, when the carkesses of the dead have beene denyed their funeralls: and on the contrarie, it hath sometimes manifested his love, when they have peaceably beene brought to their longest home. Buriall is the last of dueties which wee owe unto our friends, to which both religion, and nature, and civilitie doe prompt us forward. When *Isaak*, being old and full of dayes, did give up the ghost, and dyed, and was gathered unto his people; his two sonnes *Esau* and *Iacob* buried him. When *Iohn* the Baptist was beheaded in the prison, his disciples came and tooke up the body, and buried it. The disciple that was willing to follow my Redeemer, yet accounted it his duety to attend on the funerall of his deceased father, and therefore desired, saying, *Lord suffer mee first to goe and bury my father.* True it is that his request was denied; not as if Christ disliked his pietie; but to teach him that nothing should hinder him from religion. This was as greate an excuse as most that could have beene pleaded: and yet even this had not force enough to prevayle for his departure. Our father in

2. King  
12.20.

Gen:35

29.

Mat:14

12.

Mat:8.21.

## 516 Teares at the funerall

heaven must be preferred in our service before the fathers of our flesh. Againe, it may be conceived that the parent of the disciple dyed in un-beliefe: it was therefore more proper that infidells should bury him who were dead to religion, then that a disciple of Christ should mixe with the un-faithfull. Howsoever hee was not checked for desiring leave to bury his father; but hee was commanded rather to follow his Master. Even the glutton in the Gospel had so much favour as to be brought to his grave: so saith the text;

Lk. 16. The rich man also dyed, and was buried.

22. Though the wicked (saith Iob) is reserved to

Iob. 21. the day of destruction, and shall be brought forth

30. to the day of wrath: yet shall hee be brought to

vers. 32 the grave, and shall remaine in the tombe: The

vers. 33 clods of the valley shall be sweete unto him; and

every man shall draw after him; as there are in-

Pf. 49. numerable before him. Though death (as the

14. Psalmist speaketh) doeth feede on the wicked,

and the upright shall have dominion over them in

the morning, and their beauty shall consume

from their dwellings; yet in the grave shall it

consume them; and in the grave, like sheepe,

shall they lye. Thus the Prophet foretelling

Is: 53.9 the buriall of my Redeemer, sayd, Hee made

his grave with the wicked, & the rich in his death.

It is then the duety of the living to provide even

for the dead, that they may be buried in peace.

But is it a matter of any moment in what  
place

place wee lay the bodies of our deceased friends? Is it not all one, whether in the fields, or whether in our *Golgotha's*? Noe doubtlesse; for even the lawes of our land are so justly severe against idolaters, that wee suffer not the convicted to be buried in our ground which is dedicated to this use. Neither may they be permitted to mixe with our dead, who have desperately become the murderers of themselves: but they lye in the roades, where a stake is set up, to give notice to passengers that they unnaturally hastened their owne departure. It is a matter of some moment to us who are living, that wee lay our deceased friends in a place convenient: for although it extendeth not to their knowledge, yet it redoundeth to their honour. When Iudas had given back the thirtie pieces of silver, the price of him that was ralled, to the chiefe Priests that Mat:27 hired him, they tooke counsell together, and, seing 9. it was not fitt to mixe that money with the rest of their treasure because it was the price of blood, vers. 7. they bought the potters field with it, to burie vers. 6. strangers. Thus they who would readily give a vers. 7. reward to a traitour, were not so readie to be charitable to deceased strangers, had not the price of him who dyed for all, beene the unballowed summe to purchase the field. When they met with that coyne which was not for their use, with that they purchased in *Akeldama* for foreigners.

But is it not all one in what part of the ground

## 518 Teares at the funerall

I burie my *husband*, so I lay his body in a place that is set apart for that purpose? Surely *noe*: although it is equall to *him*, yet is it not to *mee*. Although at the resurrection wee shall meete againe, at what distance soever our graves shall be made; yet there is some reason wee should be buried so neere as wee may: that as our bodies were injoynd a *mutuall society* in the time of *life*; so they might allso sleepe together in the silent *dust*. It is but just that *one grave* should receave the bodies of us, for whom *one bed* was designed upon earth; that as in our *lives* wee were made *one flesh*, so after our *deaths* wee should make *one lumpe*. When *Barzillay* was offered a favour from King *David*, and wooed to spend his time at the Court, hee besought the King, saying, *Let thy servant; I pray thee, turne back againe, that I may dye in mine owne citty, and be buried by the grave of my father, and of my mother.* Friends have ever desired to lye by friends, that those especially who were knitt together in blood & affection, might be joynd together in their earth and *ashes*. In the cave of *Gen: Machpelah* which *Abraham* bought of *Ephron* 23.16. for *four hundred shekells of silver*, was buried e:49. both *himselfe*, and *Sarah his wife*. There lay 31. *Isaak*, and *Rebekah his wife*: and there lay e:50. *Leah*, and *Jacob her husband*. Though 13. *Saphira* dyed by the judgment of God for Aa.5. the lye shee had told; yet when shee fell dead

dead at Peter's feet and yeelded up the ghost; the young men came in, and caried her forth, and buried her by her husband. It is therefore convenient that I choose a place for the buriall of my husband, where (if so it may be) I my selfe may be layed. Convenient it is, but not absolutely necessarie; for the soules shall not enjoy the lesse felicitie for the remoter distance, and seperation of the bodies: neither shall the bodies: either be sensible of the disjunction; or shall it retard their meeting at the generall day. Allthough the bones of Iacob were caried into the land of Canaan, and Gent buried in the cave of the field of Machpelah which 50. 23. Abraham bought, according as hee had made vers: 5. his sonne Ioseph swear to him before his death: yet hee had formerly buried his beloved Rachel in the way to Ephrah, which is Beth- c: 35. lehem, and there Iacob set a pillar upon her grave, 19. which was called the pillar of Rachel's grave. vers: 20. When the children of Israel journied from Beeroth of the children of Iaakan to Mosera, there Aaron Deut: dyed, and there hee was buried: where as Mi- 10. 6. riam his wife dyed in Kadesb, and was buried Num: there: yea and Moses his brother the servant of 20. 1. the Lord dyed in the land of Moab; and it is Deut: sayd that God himselfe buried him in a valley in 34. 5. the land of Moab, over against Beth-Peor: but vers: 6. noe man knoweth of his sepulcher; peradventure lest the Israelites should have committed idolatrie, and worshipped him for a God.

Thus



520 *Teares at the funerall*

Thus doe I sit and muse about the *buriall* of him whom so deere I loved. Yet mee think's I could most readily *preserve* him from the *dust*, if either it were in my *power*, or might bring mee *content*. But goe hee must, and I must follow him. This narrow roome of his *coffin* must be put in trust with his *mouldering earth*: and hee who in his life time was entertained with varietie of *spacious chambers*, must now securely *sleepe* in the chamber of a *grave*. O how it grieveth mee to see this effect of *sin*! Had not *Adam* fallen, my husband had not *died*. But oh hee's dead; and since nor *teares*, nor *sigh's*, nor *groanes*, nor *cryes* have power to recall him, it is therefore my *duety*, and it shall be my care to expresse my love to him in the rites of his *funerall*. *Friends* shall *carie* him; *neighbours* shall *attend* on him; and my *teares* shall *embalme* him. The *Preacher* shall be instructed in the *vertue* which adorned him, that so hee may commend them to others for their due *imitation*. The *hearers* shall greedily attend to the *praises* of the *dead*; and not onely acknowledge their *trueth*, but contentedly wish like him to live, and like him to dye.

Now, O now another *storme* approacheth in mine eyes: for the *companie* beginneth to approach my *dores*; and my *neighbours* and my *friends* are hastening to my house. But when they come let them not thinke to com-  
fort

fort mee, lest they adde to my griefe while they vainely strive to conquer my passion. I cannot allow an intermission or forbearance of teares, lest I should appeare un-naturall. If I doe not weepe I did not love. O mee think's I could willingly weeps, my selfe into a statue, that I might become his monument. It is the height of injustice to forbid my teares, since the delight of mine eyes is now to be caried to the place of oblivion. Mee think's every thing seemeth, to call for a teare, which is the object of a sense. Those bells which so mournfully accord in their tunes, invite my neighbours to come to the funerall: yet not to appeare with emptie eyes, unlesse they come to learne how to weepe. These herbes, these strewings, which lately were fresh and at ease in their beds, are willing to lye even under the feete of those that will mourne: and because they have noe eyes themselves to weepe us a teare, they lye to receave what shall droppe from the mourners. These spriggs of *Rosemarie* doe call to my remembrance with what joy and delight they pleased mee at my nuptialls: but (lest I should forget the greater happinesse of the marriage with the *Lamb*) even this herbe which served at our wedding doe's attend at the funerall. O mee think's these sprigs have sad *Rhetorick* sitting on their leaves: for those dropps of water which hang upon them, were  
once

once the blood of the fragrant flowers, and now are the tearcs of the drooping plants. So ready were these spriggs to come when I desired them, that they slipped from their stemmes to attend these obsequies. These exotick perfumes which delight the sense, are willing to be burned, rather then the living shall be offended with the dead. These sable garments strike terror into the eye; and command the spectatour to lend us a sigh. And what other lecture is read here, or taught, but God's decrees of man's mortalitie? The chiefe speaker and Oratour is hee who hath now forgotten to speake: for the locking up of his senses, the silence of his tongue, and the coldnesse of his pale & frozen body have more force to prove the shortnesse of our lives, then the most eloquent straines of the best rhetorician. These bells assure mee that my life is but a sound, a noise, an aier: these perfumes tell mee that it is but a

1. Pet. 1 vapour: these herbs doe teach mee that flesh  
24. is as grasse: and these tearcs, these early tearcs which so suddenly arise when my heart doeth call, teach mee mortalitie in their hastie falling.

And who can choose but weepe for the shortnesse of our lives? Who can forbear a teare at the funerall of a friend? It was a curse inflicted upon the wicked Iewes that they neither should be buried, nor yet lamented.

Ier. 16. They shall dye of grievous deaths (sayth the  
4. Prophet): they shall not be lamented; neither

shall

shall they be buried : but they shall be as dung  
upon the face of the earth ; and their carkeises  
shall be meate for the fowles of heaven. & for  
the beasts of the earth. For thus saith the verſe 50  
Lord , Enter not into the house of mourning ,  
neither goe to lament nor bemoane them ; for I  
have taken away my peace from this people ,  
saith the Lord ; even loving kindnesse , and  
mercies. So the slaine of Iudah , and Ierusa- c:25.  
lẽ (saith the Prophet) shall not be lamented , 33.  
neither gathered , nor buried : they shall be  
dung upon the ground. So it was threatned  
concerning Iehojakim the sonne of Iosiah King c:22.  
of Iudah , saying , They shall not lament for 18.  
him , saying , Ah my brother , or ah sister :  
they shall not lament for him saying , ah  
Lord , or ah his glory. It was a judgment  
upon the Israelites , when the Lord sayd by Amos  
the mouth of his Prophēt , The end is come 8.2.  
upon my people of Israel : and the songs of the verſe 3.  
temples shall be howlings in that day , saith  
the Lord : there shall be many dead bodies in  
every place : they shall cast them forth with  
silence. Surely if ever nature had libertie to  
pleade for the convenience , yea for the necessitie  
of a teare , it may at this time command. Grace  
must , and most willingly shall have the chiefe  
predominance : but let nature have likewise it's  
qualified drops , so they grow not immoderate.  
Though my losse be the greatest to whom  
hee was a husband ; yet others may weepe too ,

## 524 Teares at the funerall

- Gen: to whom hee was a friend : When Ioseph  
 30.7. went to burie his father, then all the servants  
 of Pharaob went with him, and the Elders  
 of his house, and all the Elders of the land  
 vers:8. Egypt: And all the house of Ioseph, and his  
 vers:10 brethren, and his father's house: And they  
 came to the threshing floore of Atad, and  
 there they mourned with a greate and very  
 sore lamentation: and hee made a mourning  
 for his father seaven dayes. VVhen Laza-  
 10:11. rus was buried, and the Iewes saw Mary rise  
 31. up hastily, and goe out, they little imagined  
 that shee went to meeete the Lord of life:  
 but they followed her, saying, Shee goeth unto  
 the grave to weepe there. When her brother  
 Lazarus was dead shee wept, and her sister wept,  
 and her friends the Iewes wept: and when  
 Christ did see them all thus weeping, hee  
 vers:35 was so farre from blaming them, that hee  
 2:Chr: wept himselfe. When Iosiah was slaine, his  
 35.24. servants tooke him out of the charet wherein  
 hee was wounded, and put him in the second  
 charet which hee had, & they brought him to  
 Ierusalem: And hee dyed, and was buried  
 in one of the sepulchres of his fathers: and all  
 Iudah and Ierusalem mourned for Iosiah.
- 1.Sam. VVhen Samuel was dead, all Israel lamen-  
 28.3. ted him, and buried him in Ramah, in his  
 1.King owne citty. VVhen the ould Prophet tooke  
 13.29. up the carkeise of the man of God who had  
 beene slaine by a Lyon, hee layed it upon the  
 Asse,

Jesse, and brought it back; and came to the  
 city to mourne, and to burie him: And hee <sup>vers:30</sup>  
 layd his carkeise in his owne grave, and they  
 mourned over him, saying, Alas my brother.  
 The children of Israel wept for Moses in the Deute  
 plaines of Moab thirtie dayes: Though Sa- <sup>34.8.</sup>  
 muel tooke his leave, & departed from Saul, <sup>1 Sam: 15.35.</sup>  
 and come noe more to see him untill the day of  
 his death; neverthelesse Samuell mourned for  
 Saul. Though Iephthah's daughter had beene <sup>Jud:11</sup>  
 dead and buried long before, yet it was a <sup>39.</sup>  
 custome in Israel that the daughters of Israel <sup>vers:40</sup>  
 went yeerely to lament the daughter of Iephthah  
 the Gileadite fower dayes in a yeere. When  
 Stephen was stoned, devout men caried him to <sup>Act:8.</sup>  
 his buriall, and made greate lamentation <sup>2.</sup>  
 over him. VVhen Hezekiah slept with his <sup>2. Chra</sup>  
 fathers, hee was buried in the chiefeest of the <sup>32.33.</sup>  
 sepulchres of the sonnes of David; and all  
 Judah, and the inhabitants of Ierusalem did  
 him honour at his death. VVhen Mary <sup>Lu:7.</sup>  
 Magdalene stood weeping at the feete of my <sup>38.</sup>  
 Saviour, and did wash his feete with teares,  
 and wiped them with the haires of her head,  
 and brought an Alabafter boxe of oyntment, <sup>vers:37</sup>  
 and anointed him with the ointment; hee <sup>vers:38</sup>  
 was so farre from dis-liking it in her, that hee  
 checked his disciples who had indignation at <sup>Mat:26</sup>  
 the act, and therfore sayd, To what purpose <sup>8.</sup>  
 is this wast? Yea hee reprov'd them, and  
 sayd unto them, Why trouble yee the woman? <sup>vers:10</sup>

For



## 526 Teares at the funerall.

For shee hath wrought a good worke upon  
 vers: 12 mee: For in that shee hath powred this oyn-  
 ment on my body, shee did it for my buriall.  
 Mat: 14 Shee hath done what shee could: shee is come  
 8. afore hand to anoint my body to the burying.  
 Here, I find, was oyntment to embaline him;  
 and here were allso teares at his funerall: and  
 yet so farre was Christ from blaming her for  
 her teares, that hee not onely decreed the  
 Mat: 26 publishing of this act through the world where the  
 13. gospel should be preached; & that for a memorial  
 of her: but hee likewise upbraided Simon  
 Lu: 7. with the teares of the sinner, and sayd unto  
 44. him, I entered into thine house, and thou gavest  
 mee not water for my feete; but shee hath washed  
 my feete with teares, and wiped them with the  
 vers: 47 haire of her head, &c. Wherefore her sinnes,  
 which are many, are forgiven; for shee loved  
 much. Weepe then I may upon this sad occa-  
 sion: yea and weepe may my friends too.  
 Teares are as proper at a funerall, as smiles at  
 a wedding. Wee have two mariages; the first  
 whereof is to living dust; the last to the cold,  
 and silent earth. At the former wee rejoyce, for  
 Gen: 2. it was an institution of God before man had  
 24. sinned: at the latter wee weepe, for it is the  
 effect of sinne. Wee cloath our selves in de-  
 lightfull colours when wee celebrate the for-  
 mer: but our blacks at the latter are our wed-  
 ding garments. The Rosemarie is served about  
 at each: the gloves and the favours attend at  
 each:

*each*: the wine, and the other accustomed entertainments are given at *each*: wee goe to the church for the consummation of *each*: onely here is the difference, that at the one wee rejoyce, but at the other wee mourne. Every guest that is willing to comply with the present occasion, must as well be *sad* at this, as be *merrie* at the other. Weepe wee may, and weepe wee must; especially my selfe who have lost my selfe. But yet let mee take heede that I offend not in my teares, lest that which is my duty be turned into a crime. I must especially take heede that I erre not in the cause of these laments: for if I grieve at the happinesse of him that is departed, I discover an envie rather then affection. If I grieve for the losse which my selfe sustaineth, I must take heede that I wrong not my confidence in God. I may not offend in the number of my teares; for if I weepe too much, I may forfeit my hope; or at least I may occasion those that behould mee to thinke that I doubt of the salvation of the dead. Weepe I may, and weepe I must: but for feare lest I offend in these my teares, in my earnest prayers I will begge that they may be sanctified. To my God will I goe for his direction and assistance: and in this storme of my teares I will shelter my selfe under his protection; and humbly will I tender my petitions, and say.

*The Prayer.*

O All-mighty and ever-living Lord  
 God, thou who knowest whereof wee  
 Ps. 103. are made, and who remembreth that wee are  
 14. but dust: give mee grace (I beseech thee)  
 to be thankfull unto thee for all thy mercies  
 more particularly both for thy deliverance of  
 my husband from the miseries of this life; and  
 for affording mee the meanes in peace to bring  
 him to his longest home. Lord so arme mee  
 with patience in this time of affliction, that  
 I may not offend thee in my want, or excessse  
 Gen: 3. of mourning. Dust wee are; and to dust wee  
 19. shall returne. From the earth wee came; and to  
 the earth wee must goe. This way which thy  
 servant must now be disposed of, is the way  
 wherein thou wilt one day leade mee allso to  
 my rest. O prepare mee for the time of my  
 Eccl: 12 greate account; that so when my dust shall returne  
 7. to the earth as it was, my spirit may returne unto  
 thee who didst give it. Let his spectacle of morta-  
 lity live in my memorie, that so when I con-  
 sider that the time will come that as naked as  
 Job: 1. I came out of my mother's wombe, so naked shall  
 21. I thither returne againe; I may wholly endea-  
 vour, and seeke to be clothed with the righte-  
 Rom: 6. ousnesse of thy Sonne. With him thou hast  
 4. beene graciously pleased that by baptisme I  
 should be buried into death: graunt allso,  
 good God, that like as hee was raised up from  
 the

the dead by the glory of thee the eternall Father ;  
 even so I also may walke in newnesse of life.  
 Make mee ever thinke upon death which will  
 seize on mee ; judgment which will examine  
 mee ; and hell which would devoure mee ; that  
 heaven may receive mee. Let this lifelesse  
 earkeise put mee in mind of the malice of  
 sinne which is the cause of death ; and of that  
 sentence which immediatly followeth this  
 death. Thou seest, o Lord , how unwilling I  
 am to part from this frozen, and earthie lumps.  
 Thou knowest how deepe the departure of  
 my joy doeth pierce and wound mine afflicted  
 heart. O be thou my comforter in this greatest  
 sorrow , that seeing now I see that all things doe  
 certainly come to an end , I may wholly endea  
 your to please thee alone who shalt never have  
 end. O thou who cloathest the heavens with  
 blacknesse , and hast cloathed mee at this time,  
 who am but earth & ashes, with these mourning  
 weedes ; graunt that by these I may be instruc-  
 ted to shunne the fraile and fading vanities of  
 the earth; and strive for that Kingdome which  
 shall endure for ever. Be pleased to speake  
 peace to my troubled mind ; that so though  
 nature hath power to enforce mee to weepe,  
 yet grace may prevaile to moderate my mour-  
 ning. O thou who diddest once rebuke the red  
 sea that thy servants might passe through them  
 as on drie land ; thou who hast set a bound to  
 the seas that they may not passe over , nor turne

Ps: 119.

96.

Is: 50.3

Ps: 106

9.

Ps: 104.

9.

Z

againe

# 530 Teares At the funerall of a husb.

again to cover the earth; be pleased so to rebuke  
the waters of mine affliction, and put such a  
bound to these my teares, that they may not  
drowne this earth of my feeble body; but may  
give place to confidence, and comfort in thy  
mercy. Iordane did yeeld to thy cominand, &  
was driven back: so drive thou back the flood  
of my teares, that they swell not above the  
bankes of moderation and hope. Let the grave  
of the deceased put mee in mind of the tombe of  
my blessed Redeemer; that so when I am  
bowed downe with sorrow at the buriall of this  
earth, I may be raised with joy for the bene-  
fits of the resurrection of my Saviour Christ.  
Hee hath plucked out the sting which sinne  
had formerly given unto death: & let mee  
ever be thankfull unto thee my God, who  
givest us victorie through Iesus Christ. Give  
mee an assured beliefe of the generall resurrec-  
tion, that when I grieve at the placing of this  
flesh in the grave, I may rejoyce in the certaintie  
of his rising againe. Though the troubles  
of my heart be now enlarged; yet bring thou mee  
out of all my feares. In the midst of the sorrowes  
which I have in my heart, let thy comforts,  
O God, refresh my soule. Lord make mee  
dye to sinne, and live by grace, that when I  
shall put off this tabernacle of flesh, I may  
dwell with thee in those eternall mansions of  
perfect happinesse, through Iesus Christ my  
Lord, and onely Saviour. Amen.

THE

## THE TWENTIE-FIRST SUBJECT. 21.

*Teares of a woman in the state of  
widow-hood.*

*The Soliloquie.*

## THE EJACULATION.

vers. 1.

{ Give eare to my words, ô Lord;  
consider my meditation :

Psal. 5.

vers. 2.

{ Hearken unto the voyce of my  
cry, my King, and my God;  
for unto thee will I pray.

**B**Ecause Ierusalem had forsaken Ier: 15.  
the Lord, and was gone backward, 6.  
Therefore (sayd my God) their vers. 8.  
widowes are increased to mee above  
the sand of the seas. Hee who was wearie of vers. 6.  
repenting, was not wearie of destroying : and  
yet the judgments which fell upon the Iewes  
were easier to the stronger, then to the weaker  
sexes. The males had a period set to their  
earthly troubles, when the sword devoured  
them : but the poore females were left alive,  
destitute both of the comfort, and societie of



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their husbands. Death is a judgment mixed often with mercy, because it finisheth our earthly sufferances: whereas a life that is lead in continued sorrowes is so much the more burdensome, because not quickly ended. Those widowes of the Iewes were left alive, and therein they were more punished then their destroyed husbands. Groanes and sighes had flowne from the slaine at the hower of their departure; but their dead trunckes were as insensible of grieve or melancholie, as the earth which inclosed them. Yet the distressed widowes were left to lament; and their punishment herein was greater then their husbands, even because their torments survived the slaine. That time was doubtlesse a time of borrou, when the women would willingly have slept by their husbands in their beds of earth, and would have accounted it mercy to meete with a murderer; but yet were denyed the hope of their destruction. The Psalmist saith that the wicked slay the widow: but in Ierusalem as it seemeth, the judgment was so greate, that though the widowes on their knees would have begg'd to be slaine; yet either not men enough were left for their purpose; or the men that were left were not wicked enough to satisfie their desires. O what miseries doe fall upon us that are widowes, who are left to the world to complaine of our losses; & yet in our complaints wee are so farre from obtaining what wee desire, that  
wee

Pf:94.6

wee cannot obtaine so much as to dye! Our estate is despised amongst the Sonnes of men, unlesse either our riches, or beautie, or some other by and sinister respect can purchase us a comforter. The widowes that are poore are commonly neglected: and those that are rich, are but vallew'd for their wealth. Wee are exposed to the slander of every tongue; to the scorne and derision of every enemy; and to the crueltie and tyrannie of every oppressour. The wicked who evill intreatish the barren that beareth not, doeth noe good to the widow allso. Iob. 24. 21.

Wee are mocked by the wives; neglected by our neighbours; cozened by our visitants; and even in this our time of greatest neede, our pretended friends are not willing to counsell us. So greate, so weightie, so grievous are our afflictions, that wee not onely are bereft of our joyes among men; but allso wee seeme to be forsaken even of God. Else why should wee be ranked with the prophane, and the harlots? Why should the high Priest be forbidden by God himselfe, saying, *A widow, or a divorced woman, or prophane, or an harlot, these shall hee* Lev: 21. 14.

*not take: but hee shall take a virgin of his owne people to wife.* Thus are wee subject to the contempt of men; and may seeme to be abhorred likewise of our maker. Our solitarie lives are full of cares, and various perturbations. If wee have riches, wee are apt to be deluded by false, though professed lovers. If wee are poore, wee

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are neglected by those from whom wee expect  
reliefe; and our friends are commonly as dead  
unto us as are our husbands. If wee have  
children, they are apt to sleight, or dis-obey  
us, through the absence of him whom they  
more did feare. If wee have none, as our  
trouble is the lesse, so our hopes of reliefe are  
likewise the lesse: for whereas the cries of the  
fatherlesse may prevaile with the charitable, the  
want of those orphanes make's every one  
neglect us. O what calamities, and miseries  
attend us women! Wee are weake and simple  
by the condition of our sexe: and yet when  
wee have husbands to instruct & assist us, wee  
can have noe assurance of the continuance  
of their lives. Wee are exposed to sorrowes at  
every turne. In sorrowes wee conceive; in sor-  
rowes wee travaile; in sorrowes wee nurse our  
tender infants; and are made but as servants  
to them in their minorities: and yet, as if all  
these vexations were too few for our deserts;  
wee are tortured and racked with the death of  
our husbands. If wee weepe, wee are frequently  
rather scorned then pittied, because it is  
imagined that wee have teares at command. If  
wee talke, wee are apt to be censured either  
guilty of levitie, boldnesse, or simplicitie. The joy  
wee received in the societie of our husbands  
is seconded with contempt when once they are  
dead; as if it were a sinne in us to suffer them  
to dye, whereas wee would willingly have  
layed

layed downe *our* lives to have preserved *theirs* That little *wisedome* or *discretion* which wee have learned of our *husbands*, is styled *cunning*, when once *they* are dead. Thus even our *vertues* are subject to *reproach*; and our *persons* and *conditions* to the *obloquie* of the world.

But is this all the *comfort* allotted us in our *miserie*? Hath God forgotten us? Should the world thus *disdaine* us? Assuredly our *greate afflictions*, and our *lowde complaints* must needes be entertained in the eares of him who is our *mercifull God*. Though *man* be *deafe*, yet *God* will *heare*. Yes doubtlesse: wee who so seriously *bemoane* the *losses* wee *sustaine*, shall yet find in the Scripture that the *All-mighty* is our *friend*. If I doe but loake into those sacred Oracles, I shall presently behould the *goodnesse* of my *Creatour*. The *greater* our *losses* are, the *diviner* are our *comforts*: the more *grievous* our *afflictions* are, the more *ample* are our *joyes*. Wee are still in the hands of our *gracious God*, although wee are bereft of our *earthly husbands*. Our *comforts* are *more*, our *priviledges* are *greater* then ever they were while our *guides* were *alive*: for the Lord *taketh notice of us*; hee *relieveth us* in our wants, yea and sometimes miraculously *comforteth us* in our *greatest dejections*; *men* are commanded to *helpe us*; the *rich* must *lend to us*; the *advocates* must *pleade for us*; the *judges* must *counte-*

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nance us; the righteous must visit us; none may afflict, or oppresse us; wee may rejoyce with our neighbours; yea and wee have more freedom to enter into any religious vow then formerly was graunted us. O here now are garments of gladnesse for the spirit of heavinesse; for God is our protectour, and man must be our comforter.

1. 1. The Lord taketh notice of us: for so I find by my gracious Redeemer. When

Mar:12 hee sate over against the tresurie, and beheld  
41. how the people cast money into it; and many  
vers:42 that were rich cast in much; And there  
vers:43 came a certaine poore widow, and threw  
in two mites which make a farthing: Hee  
called unto him his disciples, and sayd unto  
them, Verely I say unto you that this poore  
widow hath cast more in, then all they which  
vers:44 have cast into the tresurie: For all they did  
cast in of their abundance; but shee of her  
want did cast in all that shee had, even all  
her living.

2. 2. God relieveth us, as well as behoul-  
Pl:146 deth us: for so saith the Psalmist; The Lord  
9. preserveth the strangers; hee relieveth the  
2. King. fatherlesse and widow. This the poore widow  
4. 1. of the sonne of the Prophet's was sensible of:  
for when shee cryed unto Elisha, saying,  
Thy servant my husband is dead; and thou  
knowest that thy servant did feare the Lord:  
and the creditour is come to take unto him my  
two

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two Sonnes to be bondmen. Then Elisha sayd *vers: 2.*  
unto her, What shall I doe for thee? Tell mee,  
what hast thou in thine house? And shee sayd,  
thine hand-mayd hath not any thing in the house  
save a pot of oyle. Then hee sayd, Borrow thee *vers: 3.*  
vessells abroad of all thy neighbours, even empty  
vessells: borrow not a few. So shee went from *vers: 5.*  
him, and did as hee commanded her: & when all  
the vessells miraculously were filled with  
oyle, Elisha said unto her, Goe sell the oyle, *vers: 7.*  
and pay thy debts, and live thou and thy children  
of the rest. This the widow of Zarephath allso  
found true to her comfort: for when shee  
had but an hand-full of meale in a barrell, and a *1. King*  
little oyle in a cruse; and went to gather two sticks, *17. 12.*  
that shee might goe in and dresse it for her and  
her sonne, that they might eate it and dye: even  
then Elijah the Prophet tould her, saying,  
Thus saith the Lord of Israel, The barrell of *vers: 14*  
meale shall not wast, neither shall the cruse of  
oyle faile, untill the day that hee Lord sendeth  
raine upon the earth.

3. The Lord not onely relieveth us in our *3.*  
wants, but allso hee succoureth us in our losses,  
and comforteth us in our sorrowes. When my *Lu: 7.*  
Saviour came nigh to the gate of the citty Naim, *12.*  
and behould there was a dead man caried out, the  
onely Sonne of his mother, and shee was a widow,  
and much people of the citty was with her: even  
then, when the Lord saw her hee had compassion *vers: 13*  
on her, and sayd unto her, Weepe not: And hee *vers: 14*



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came and touched the beere, and they that bare him stood still; and hee sayd, Young man I say unto thee arise: And hee that was dead, sate up, & began to speake; and hee delivered him to his mother.

vers: 15

4.      4. The same Lord hath likewise commanded men to helpe us. Thus (though Eliphaz

Iob. 22 accuseth Iob, saying, Thou hast sent widowers away empty, yet) Iob himselfe saith, If I have withheld the poore from their desire, or have caused the eyes of the widow to faile; then let mine arme fall off from my shoulder-blade, and mine arme be broken from the bone. Thus when Iob did seeke to incline the heart of David to fetch home Absalom, who had fled from him upon his killing of his brother Amnon, hee had noe other way to effect his desires but by suborning the widow of Tekoah:

9.  
c: 31.  
16.  
vers: 22

2. Sam: And shee came to the King, and fell on her face to the ground, and did obeysance, and said, 34. 4. Helpe o King. And the King said unto her, vers: 5. What ayleth thee? And shee answered, I am indeede a widow woman, and mine husband is dead, &c. And by these meanes getting audience of the King who pittied her as a widow, shee prevailed at length for Absalom's pardon. Thus though the un-just judg, Lu: 18. which is mentioned in the Gospel, did neither 4. feare God, nor regard man; yet when a widow vers: 5. troubled him, hee said, I will avenge her of her adversarie, lest by her continuall coming shee wearie mee,

5. In our wants wee may borrow, and the  
rich must lend to us; yea and they are forbid-  
den to use us with crueltie, or severitie. They  
must not so much as take a pledg of us. The  
Israëlites were forbidden it by God himselfe;  
For so saith the Lord, *Thou shalt not pervert the* Deut.  
*judgment of the stranger, nor of the fatherlesse;* 24.17.  
Nor take a widowes raiment to pledg. Yea and  
among those that remove the land-markes; Job. 24.  
that violently take away the flocks, and feede  
thereof; and those that drive away the *Asses* of vers. 3.  
the fatherlesse, Iob doeth ranke and reckon  
them *who take the widowes ox for a pledg.*

6. Moreover every one must be an advo- 6.  
cate to pleade for us. Among other duties  
required of *Judah*, the Lord not onely com-  
mandeth that shee should *judg the fatherlesse*, Is: 1. 17  
but also that shee should *pleade for the widow*;  
and hee therefore sendeth his wrath, and  
showreth his vengeance upon them, because  
they *judg not the fatherlesse*; neither doeth the vers. 23  
*cause of the widow come unto them.*

7. The judges are also commanded to de- 7.  
fend us, and to countenance our causes. Every  
one must be a judg to the distressed widow:  
therefore the law runneth peremptorily, *Cur-* Deut:  
*sed be hee that perverteth the judgment of the* 17. 19.  
*stranger, fatherlesse, and widow*; and all the  
people shall say, *Amen.*

8. The righteous must visit us; for the 8.  
Apostle saith that *pure religion, and un-defiled* Iam: 1.  
*before* 27.

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before God and the father is this, to visit  
fatherlesse and widowes in their affliction, &c.

9. 9. None may afflict, or oppresse us; for  
Ex. 22. God himselfe giveth the charge, saying, 7  
22. Shall not afflict any widow. Againe, by  
Prophet thus speaketh the Lord of hosts  
Zech. 7 saying, Oppresse not the widow. Woe unto they  
10. (saith the Prophet Isaiah) that take away the  
Is. 10. 2 right from the poore of my people, that widowes  
may be their prey.

10. 10. And lest wee should be overborne with  
sorrowes, and lost in our griefes, wee have  
authoritie even from God to be cheerefull, and  
Deut. to rejoyce. So saith the Lord; Thou shalt rejoyce  
16. 14. in thy feast, thou, and thy Sonne, and thy  
daughter, and thy manservant, and thy maydservant,  
& the Levite, & the stranger, & the fatherlesse,  
& the widow, that are within thy gates.

11. Yea and wee have more freedome to  
11. enter into any religious vow, then formerly was  
graunted us; yea then when wee were under  
the tuition of our indulgent parents. Though  
a virgin, by the law might not fulfill her vow, if  
Num. it stood not with the liking, and pleasure of  
30. 5. her father; yet the Lord himselfe doeth ordaine,  
Neh. 9. saying, Every vow of a widow, as well  
as of her that is divorced, wherewith they have  
bound their soules, shall stand against her. Saint  
Paul also treating of our libertie to tie our  
selves in a second vow of nuptiall duties, saith,  
The wife is bound by the law, as long as her husband

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band liveth: but if her husband be dead, shee is at libertie to be married to whom shee will; onely in the Lord. 1. Cor. 7. 39.

Seeing then the Lord is so mercifull and gracious unto us who have lost the content and comfort of our guides and directours (provided that wee are widowes indeede, and desolate trusting in God, & continuing in supplications and prayers night and day) why sit I thus disconsolate, as if I neither had right to the societie of Christians, nor were regarded by my maker? Whence flow these teares? Whence arise these sighes & sobbs of a troubled mind? Though I have lost my husband, yet still I have my God. Hee is and will be mine, so long as I remaine and continue his. What though I misse my head, my deceased Lord, my dead husband in every place? What though hee sitteth not with mee at the table, and therefore I sigh? What though I find a misse of him in my sole and single life, and therefore I grieve? What though I want him to instruct mee in the wayes of goodnesse, and to provide for the affaires also concerning this life, and therefore mourne? I may be pensive in the remembrance of him whom I loved, and I may lament the losse of my instructor and my comforter: but if I grieve too much, I shall but discover that there was folly in my love, and that there is dispaire in my teares. Hee was not mine, but God's; and with him hee liveth.

It must be my comfort that hee lived so well while hee was upon earth, that I may hope assuredly that hee's a *saint in heaven*: and it must be my confidence that hee is onely gone a litle before, to that place of *happinesse* whither I shall follow him. Hee who lent mee him, can furnish mee with another; or else give mee content with this single life. Hee was not my choyce; but God's. If I ponder upon my losse with sorrow and griefe; I must yet thinke upon his advantage with joy and content. I will therefore reverence his memorie without too many sobbs; and I will be thankfull to my God, because hee once did lend mee so good a director. I will (by his blessing) live a widow with content and quietnesse, untill hee shall be pleased either to call mee againe to the state of wedlock, or else free mee from this sinfull and troublsome world. If I marrie noe more, the greater command shall I reteine of my selfe. I am now at libertie to employ my time in religious dueties; whereas if I were wedded to an un-godly man, even my religion it selfe (without the mercy of my God) might receive some prejudice. But if the Lord shall be pleased to bring mee againe into obedience to another; I will besiech him so to direct mee in my choyce, that I may marry in the Lord. I will not rashly attempt so weighty a matter; but with my prayers and teares I will begge of the Lord to guide, and direct

direct mee. Thus that I may live in the love of my God, and that hee may allways overshadow mee with his blessings; and be a husband unto mee, as hee promised to be unto *Judah and Israël*, I will humble my selfe at his foote-stoole, and pray unto him, and say. Ier. 31. 32.

## The Prayer.

**B**lessed God, thou who once didst promise to the barren church of the Gentiles that thou wouldest be unto her both a Redeemer and a husband: be pleased to looke upon the low estate of a pensive widow. Thou knowest how irksome, and full of sorrowes this solitarie life is: thou viewest my sad, and dis-consolate condition. O be thou unto mee both a husband and a comforter; that in the multitude of my sorrowes which I have in my heart, thy comforts, ô Lord, may refresh my soule. It is thy promise that, though thou wilt destroy the house of the proude, yet thou wilt establish the border of the widow. Though the wicked doe noe good to the widow; yea though they slay the widow, and murder the fatherlesse: yet thou thy selfe hast promised that thou wilt be a father to the fatherlesse, and defend the cause of the widow; even thou, ô God, who dwellest in thine holy habitations. O send not then a poore and distressed widow

away



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away emptie : but be pleased to be my God  
my guide, and my counsellour. Make mee  
honour thee in all my wayes; to rely upon thee  
all my sorrowes; to sue unto thee in all my  
wants; and firmly to be wedded unto thee  
righteousnesse, and true holinesse. Let not the  
oppressour exact upon mee; nor the Sonne of  
wickednesse doe mee harme: but doe thou  
allways preserve mee under the shadow of thy  
wings. Be thou my directour in all my wayes,  
that whether I shall continue in this state of  
widow-hood, or be ordered by thee to change  
my condition, and be joyned againe in holy  
wedlock; I may sue for thy counsell, and be  
seconded with thy blessing. But so long as  
I shall leade this single life let mee remaine con-  
tented: and make mee like *Anna the Pro-*  
*pheteesse*, not departing from thy temple, but ser-  
ving thee my God with fasting and prayer night  
and day. Be thou unto mee in a more excel-  
lent manner then was *Iob* unto the widower,  
causing my heart to sing for joy; that so though  
mine afflictions are many, and my desolate  
condition be full of perturbations, and anxious  
thoughts; yet I may so cleave unto thee, that I  
may have comfort in thee whilest I live upon  
earth; and be hereafter admitted into the  
societie of thy saints and Angells, there to  
reigne with thee world without end, through  
*Iesus Christ* my onely Lord, and Saviour.  
Amen.

## THE TWENTIE-SECOND SUBJECT. 22.

*Tearcs of an Orphane at the death of  
her father.*

The Soliloquie.

## THE EJACULATION.

vers. 1.

*Give eare to my words, o Lord;  
consider my meditation :*

vers. 2.

Psal. 5.

*Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.*

**A**Mong other abominations which  
Ierusalem was guiltie of it was not  
the least that *In her had they set* Eze. 22  
*light by father and mother.* But 7,  
could there live such people as neglect their  
parents? Could nature become so silent in  
children, that they should forget the honour  
due to progenitours? Surely if even affection  
inhabited the breast of a *Christian*, it needes  
must dwell in the heart of a *child* and point to  
the *fatbers*, that did beget him. Alas I  
feelee a desire of expressing such an affection,  
which

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which I would be as readie to manifest in  
 reall expression: but (ay mee) the object of my  
 love and my duety is snatched from mee. O Hee  
 hee that begat mee is dead: hee that tooke care  
 to breede mee; hee that supplied my wants; hee  
 that instructed mee in religion; hee that defended  
 mee from injuries; hee whose labour & indus-  
 trie was chiefly employed for the good of  
 mee his boloved child. *I was*, oh I may say  
*was*, my father's child, tender, and onely beloved  
 my mother. But now where, ô where is that  
 man of affection? Where is that father who  
 earnestly loved mee, who so deereely affected  
 mee? Sick hee was: dead hee is. But was my  
 duety to him correspondent any way to his  
 care of mee? Did I endeavour to requite his  
 love by my service, & obedience? Did I visit him  
 in his sicknesse, as Ioseph did his dying father?  
 When one tould him saying, Behold thy father is  
 sick, hee tooke with him his two Sonnes Manasse  
 & Ephraim, and went and visited him. This  
 visitation is a Christian duety, and not to be  
 denyed even to our enemies, much lesse to our  
 parents. When Elisba was fallen sick of his sick-  
 nesse whereof hee dyed, & Iosab the King of Israel  
 went downe unto him; hee wept over his face, &  
 said, O my father, my father, the charet of Israel,  
 and the horsemen thereof. Lesse then this I  
 could not doe: for the Prophet was a stranger  
 to the blood of the King; and yet the King  
 both visited, and lamented the Prophet.

Had

Had I beene sick and my father in health,  
 how would hee have wept, and grieved!  
 How would hee have repaired to Physicians;  
 bought for my recoverie; bought it at rates  
 beyond his estate; & rather have chosen  
 to have led his dayes in penurie and want,  
 then I should have dyed for want of cost!  
 Had I dyed and hee survived, hee would have  
 mourned for mee many dayes; as Ephraim did 1. Chr.  
 for his children that were slaine by the men 7.21.  
 of Gath: or (like Iacob, when hee heard  
 the false report that Ioseph was slaine) hee  
 would have mourned, and have refused to be Gen.37  
 comforted; and peradventure hee would have 34.  
 said, *I will goe downe into the grave unto my* *verf. 35*  
*child, mourning.* Thus, & thus my father  
 would have grieved for mee. Yea, if mischiefe  
 should have befallen mee, hee would have  
 beene as readie to have sayd as Iacob did  
 concerning Benjamin, *My gray haire shall be c:42.*  
*brought downe with sorrow to the grave.* But 30.  
 how did I deserve this love at the hand of my  
 father? 'Tis true that nature and religion  
 did teach him to be indulgent: but did both,  
 or either of them perswade mee to my duety?  
 Did I honour him according to the comman- Ex.20.  
 dement of my God? Did I feare him accor- 12.  
 ding to the law divine? Did I love him, and Lev:19  
 that entirely; and would I have beene as for- 3.  
 ward to expresse my love and respect unto him,  
 as Rahab (though a harlot) did manifest hers,  
 when

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- when shee convenanted with the spies, & concluded, saying, *Yee shall save alive my father*
- 10s:2. *my mother, and my brethren, and my sisters,*
13. *all that they have; and deliver our lives from death? Would I have beene ready to presse my love and respect unto him (if need had required, and opportunitie and means had beene offered) as David did to his*
- 1.Sam. *reins? Hee went to Mizpeh of Moab, and*
- 22.3. *unto the King of Moab, Let my father, I pray thee; and my mother come forth and be with me, till I know what God will doe for mee. Was I ready thus to comfort him, thus to relieve him if neede had required, and thus to provide for him to the uttermost of my power? Did I never depart from him at any time, before he had craved both his leave, and his blessing?*
- 1.King *When Elijah passed by Elisba as hee was*
- 19.19. *ploughing, and cast his mantle upon him, hee lay*
- vers:20 *the oxen indeede; but hee ranne after Elijah, and said, Let mee I pray thee, kisse my father & my mother; and then I will follow thee. Yet rather (on the contrarie) instead of honouring*
- Mat:10 *him, was I not at variance against him? Was I*
35. *not apt to dishonour my father, and to rise up*
- Mich:7 *against my mother? Instead of labouring to*
6. *relieve and comfort him, was I not more ready to say unto him as did the Prodigall in the*
- Lu:15. *Gospell, Father give mee the portion of the goods that falleth unto mee? Certainly had not hee*
12. *sinned, hee could not have dyed: and had not I sinned,*

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*...ed, hee could not have beene seperated  
 ... mee. My neglect of my duety did move  
 ... Allmighty to take him from mee; that  
 ... I may at least honour the memorie of him  
 ... hee is gone, whom peradventure I did  
 ... truly reverence and obey while hee was  
 ... Now, ô now is that time of heaviness  
 ... upon mee, wherein I must lament  
 ... in Zion, and cry, *I am an orphane and Lam:54*  
 ... herlesse; my mother is a widow. Now my 3.  
 ... comforter, my defender is gone, I cannot  
 ... choose but suspect that even Christians will  
 ... as bad as were the Jewes who judged Jer:54  
 ... the cause, the cause of the fatherlesse; and yet 28,  
 ... prospered. Now the curse which the  
 ... Psalmist prophetically layed upon his slan-  
 ... derous enemy, I dayly feare will happen unto  
 ... mee; even that none will favour this fatherlesse Ps:109  
 ... child. Hence flow my teares: hence arise 12  
 ... these mists of sighes, and these clowdes of  
 ... snow. My father is gone; hee's departed; hee's  
 ... dead. O what shall I doe to lament enough  
 ... the losse I sustaine? How shall I sufficiently  
 ... mourne the departure of him, whom all my  
 ... sobs and cries can never re-call? Weepe I  
 ... must: I cannot choose but weepe. Nature  
 ... command's it, and I hope religion will not  
 ... forbid it. Though David complained that  
 ... hee was forgotten as a dead man out of mind; Ps:31  
 ... yet hee could not possibly meane that the 12.  
 ... dead were forgotten by their sur-viving off-  
 ... Spring.*



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*spring.* O noe: the eyes of orphanes are full of teares when they call to mind their once indulgent fathers: yea and in every teare seemeth to be a reflection of the deceased parent. Our laments are not onely enforced by the greatnesse of our losses, and the strength of our love to our departed fathers: but even by religion it selfe which gives us a kind of encouragement to hope that in their moderation

Deut: they have authoritie from God. The cap-  
 21.11. tive woman among the people of God who was faire and beautifull, and whom an Israelite desired to have to his wife, was to be  
 vers. 12 brought home to his house: and then shee was to shave her head, and to paire her nailes, and  
 vers. 13 to put the raiment of her captivity from off her, and to remaine in his house: but first shee ought to bewaile her father & her mother a full moneth before the Israelite might goe in unto her; & hee be her husband, and shee his wife. Mee think's I could willingly yeeld to be thus farre a slave, as to mourne for my father: for it is some content to mee in my losses to have yet the societie of my teares. Allthough among the Iewes the very touching of the dead did make the living un-cleane; yet among Christians wee have noe such lawes. O how would I now goe kisse his cold and wann chee kes, and weepe over his shrowded body; yea and wash that face so full of palenesse with my warme and  
 willing

*Tedres of an Orphane.* 551

Willing teares; if all that I could doe would  
 restore him to life againe! I would not  
 stick to touch him; yea to kisse him: and  
 when my lipps would be wearie my teares  
 should sofily court his hollow and closed eyes.  
 A verie Jew might have done thus much,  
 who lived under the bondage of the ceremo-  
 niall law: yea a Priest himselfe was allowed  
 these acts so naturall and pious. Though  
 touching the Nazarites the command was  
 strickt which the Lord delivered unto Mo- Num. 6  
 ses, saying, Say unto the children of Israel, 1.  
 when either man or woman shall seperate vers. 2.  
 themselves to vow a vow of a Nazarite,  
 to seperate themselves unto the Lord; all the vers. 6.  
 dayes that hee seperateth himselfe unto the  
 Lord hee shall come at noe dead body; hee vers. 7.  
 shall not make himselfe un-cleane for his  
 father, or for his mother; for his brother,  
 or for his sister when they dye; because the  
 consecration of his God is upon his head: Yet  
 whereas the law said, The Priests shall come Eze: 44  
 at noe dead person to defile themselves, it ran 25.  
 with this exception, But for father, or for  
 mother, or for sonne, or for daughter, for  
 brother, or for sister that hath had noe hus-  
 band they may defile themselves. And againe,  
 concerning the common people the law pro-  
 videth, saying, Whosoever toucheth one that is Num: 19. 16.  
 slaine with the sword in the open fields, or a dead  
 bodie, or a bone of a man, or a grave, shall be

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uncleane: but the time of his un-cleaneſſe was to continue but *ſeven dayes*. That law hath now noe power to oblige us who are under the *Gospel*. I may touch my dead parent, and embrace him, yea and kisse him, at least in my thoughts when I cannot come to his body. And so I will: and if there remaine any un-cleaneſſe in my cogitations, I will purifie, I will wash it away with the bath of my teares. Allthough my sorrowes cannot call him from the grave, yet they have power both to discover mine affection, and to satisfy my desires. In ancient times women had their dead raised to life againe. This indeede is too much for mee to expect: yet it will not be too much for mee to mourne with those women, who were afterward thus comforted. But then I must be just in my mourning. As my love may lawfully be shewed in my teares, so must my religion be manifested in my moderation. It was a curſe upon the Iewes which the Prophet pronounced, when hee said,

Men shall not teare themselves for them in mourning, to comfort them for the dead; neither shall men give them the cupp of consolation to drinke for their father, or for their mother. I must not exceede the bounds of modestie in my cries & lamentations; but I must drinke rather of the cupp of consolation, and hearken to the advice and counsell of my comforters. Nature indeede may be seene in a teare, and heard in a sigh:

Heb:11  
35.

Ier.16.  
7.

a sigh : but if those teares be too many, or those sighes too frequent or too lowde, my very sorrowes may be sinfull for my want of patience. Hee for whom I grieve is better then my selfe, and his condition is full of joy and delight : why then should I mourne too excessively as if hee were lost ; & why should I grieve too immoderately, as if I despaired of a father ? Hee is gone to a place where hee is freed from sorrowes, and can dye noe more : onely I am on earth, in a valley of teares : but I shall have a time to dye too, and be gathered unto him. In heaven (saith Saint Iohn) there shall be noe more death, Reu. neither sorrow, nor crying ; neither shall <sup>21.4</sup> there be any more paine ; for the former things are passed away. My Redeemer saith that they which shall be accounted worthy to ob- Luc. 20 taine that world, & the resurrection from the <sup>35</sup> dead, neither marrie, nor are given in marriage : neither can they dye any more ; for vers. 36 they are equall unto the Angells ; and are the children of God, being the children of the resurrection. VVhy then should I lament for him who needeth not my sorrowes, and my teares are but a fruitlesse disturbance of my selfe ? If I am troubled at the losse of a friend so deare, I must rather labour to be beloved of my God who is so good. I shall one day learne with holy Iob, to say to corruption Iob. 17 Thou art my father ; and to the worme. Thou art 14. my mother, and my sister. There is yet some-

A a thing

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thing earthly therefore which I shall  
 acknowledge a parent : but I must take  
 heede that nothing upon earth doeth make  
 mee an idolater. The house of Israel was  
 once so sortish as to say to a stock, *Thou art*  
 my father, & to a stone, *Thou hast brought*  
 mee forth. This were a stupid madnesse in  
 mee if I should so dis-honour the memorie  
 of my father, as to make the timber suc-  
 ceede him in my reverence. But more  
 impious it would prove, if I should reject  
 my heavenly father ; and instead of him I  
 should honour (as Israel did) a stock, or a  
 stone. The greater that my losse is in my  
 deceased parent, the more must be my  
 obedience to the father of lights. Hee who is  
 and must be the father of my spirit did lend  
 unto mee for a time the father of my flesh.  
 Hee hath allso taken from mee my naturall  
 parent, that my thoughts may be ever fixed  
 upon him with whom hee dwelleth. If my  
 trust be in God my comforts will abound ; my  
 sorrowes will decrease. If my name be written  
 among the righteous, my share shall be equall  
 to theirs in the protection of my God. Hee  
 hath ever beene mercifull to them that were  
 fatherlesse, so that they relyed on his providence,  
 and served him with faithfulnessse. When my  
 father and my mother forsake mee (saith the  
 Psalmist) then the Lord will take mee up : a  
 father of the fatherlesse is God in his holy habita-  
 tion,

Ier.2.  
 27.

Iam.1.  
 17.  
 Heb.12  
 9.

Ps.17.  
 10.  
 Pl.68.5

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tion. O that I might have the honour to be  
his child, that so I might justly call him  
father! O that I could truly say unto him,  
Thou art my father, my God, and the rock of  
my salvation! O that I could faithfully say,  
Thou, O Lord, art my father, my Redeemer;  
thy name is from ever-lasting! O that I could  
call him my father, and not turne away from  
him! His mercies are greate: his promises are  
full of comfort. I will be a father unto you, and  
ye shall be my sonnes and daughters saith the  
Lord All-mighty. O what shall I doe that  
I may be sure to be adopted into the number  
of his children? Alas as I am I have but litle  
hope of it: for hee is pure, but I am un-cleane:  
but I will wash my selfe with my teares of  
repentance, and beseech his Sonne to cleanse  
mee with his blood. Hee is righteous, but I  
am sinfull: but I will confesse my wickednesse,  
and be sorrie for my sinnes; and then I am sure  
hee will abundantly pardon. Lord, though I  
have beene thine enemy, thou canst make  
mee thy friend: though I have hated thee,  
thou canst incline mee to love thee: though  
I have beene rebellious, thou canst make mee  
thy child. O be pleased to hearken to the  
intercession of mine advocate pleading for  
mee: to the intercession of thy Christ who  
was obedient to thee: to the intercession of  
my Iesus who was crucified for mee. In him  
be reconciled unto mee; for I am well assured

Pf. 89:  
26.

Is. 63:  
16.

Ier. 3:  
19.

2. Cor.  
6. 18.

Pf. 38:  
18.



## 556 Teares of an Orphane.

- Ps:103  
 13. that like as a father pittieth his children, so thou  
 Lord doest pittie them that feare thee. This,  
 ô this is the way where in I must walke. Thus,  
 yea onely thus shall I have a father both dead  
 and alive. Hee who is dead shall not be im-  
 moderately bewayled, because hee that is ever  
 living shall wipe the teares from mine eyes,  
 Mine exchange shall be full of advantage. For  
 him who was willing to helpe mee, yet was  
 not able; for him who loved mee, but imperfect-  
 ly; and left mee irresistably, I shall have a  
 father whose will cannot be opposed; whose  
 power noe creature is able to resist; whose  
 love is in perfection; and who is not subject  
 Dan:7. either to change, or dye. Hee is the ancient of  
 9. dayes: hee is God from ever-lasting, and world  
 Ps:90. without end. If I could say with David,  
 2.  
 Ps:122.9 Thou didst make mee hope when I was upon my  
 mother's breast, as well as I can say with him,  
 Thou art hee that tooke mee out of my mother's  
 vers.10 wombe: if I could say that thou art my God  
 from my mother's belly, as well as I can say  
 that I was cast upon thee from the wombe: if I  
 could say that I had allways served thee;  
 Ps:71.6 then should my praise be of thee continually, and  
 then should I be safe under the shadow of thy  
 wings. Asbur shall not save us (saith Israel);  
 Hos:14 wee will not ride upon horses; neither will wee  
 3. say any more to the worke of our hands Yee are  
 our God's; for in thee, ô God, the fatherlesse  
 findeth mercy. In God doe the fatherlesse find  
 mercy?

## Teares of an Orphane. 557

mercy? Why then doe I bow downe my selfe Pſ: 33  
 thus heavily, mourning for my father, whereas I 14.  
 am assured (if I serve and obey the righteous  
 Lord) that when my father and my mother for- Pſ: 17:  
 sake mee, then the Lord will take mee up? 10. Hee  
 that is dead was but the weake, though the  
 loving instrument to bring mee to life: but  
 hee that is living, yea and liveth for ever and  
 ever, is the God both of power and mercy: hee  
 therefore for ever shall be my father. Have wee Mal: 2.  
 not all one father? Saith the Prophet, Hath 10.  
 not one God created us? Yes, yes; hee is a  
 father to all by creation: but hee will not be a  
 father to all by regeneration, His flock is but Lu: 12.  
 litle; his children are not many: I will therefore 32.  
 strive to be one of the smallest number, for  
 those alone shall inherit salvation. His mercies  
 were ever greates to the godly: his compassions  
 never failed the fatherlesse, if they honoured  
 him. When David was promised that hee  
 should have a Sonne, even then the Lord did  
 allso promise to be a father unto him. I will be 1. Chr  
 his father (saith the Lord) and hee shall be my 17. 13.  
 Sonne: I will not take my mercy away from him,  
 as I tooke it from him that was before thee. But  
 what shall I doe to gaine his protection? How  
 shall I perswade him to call mee his child?  
 If I love the memorie of my father more then I  
 love him, then I cannot possibly be worthy  
 of him: for so saith my Saviour, Hee that Mat: 10  
 loveth father or mother more then mee, is not 37.

## 558 Teares of an Orphane.

*worthy of mee. I will therefore strive to honour my God with the strength of my love, in heart, and in soule : and that I may the better doe it, I will imitate my dead father in all that was just and righteous in him ; but whereinsoever hee failed I will decline his steps. Ahaziah*  
*1 King. 21. 52. was plagued because hee did evill in the sight of the Lord, and walked in the way of his father*  
*2. Chr. 22. 3. and of his mother. Hee walked in the way of the house of Ahab ; for his mother was his counsellor to doe wickedly. It is not the losse of a parent which can prevaile for a blessing upon the child ; unlesse in the stead of him that was earthly, hee be made a father who is Lord of heaven. Hee looketh not on our afflictions with the eye of compassion, unlesse wee looke up to him with the eye of faith and devotion. Our miseries are but judgments unlesse wee amend, and doe but prophesie unto us a destruction at hand. When Jeroboam was fatherlesse hee was called to the congregation, and they made him King over Israel : but hee whose hand at first was lifted against the Crowne, and not content with that, did afterwards put it forth against the man of God ; had it justly dried up, so that hee could not pull it in againe unto him. Thus the losse of an earthly father could not protect a wicked*  
*1. King. 12. 20. orphane : but hee who did evill above all that were before him, and had gone and made other Gods and molten images to provoke the Lord to*  
*anger,*

## Teares of an Orphane. 559

anger, and had cast the Lord behind his back; even upon his house was evill to be brought. vers. 10  
 The Lord will cutt off (saith the text) from Ieroboam him that pisseth against the wall, and him that is shut up and left in Israel; and will take away the remnant of the house of Ieroboam as a man taketh away dung 'till it be all gone. But on the contrarie I find that unto the godly a father of the fatherless, Pl: 68. 5  
 and a judge of the widowes is God in his holy habitation. Hiram the Sonne of a wi- 1. King. 7. 13.  
 dow, of the tribe of Naptali, whose father vers. 14  
 was a man of Tyre, the same was filled with wisdome, and understanding, and cunning to worke all workes in brasse, and was therefore sent for by King Solomon to build his house. After the death of Abraham it is said Gen: 25  
 that the Lord blessed his Sonne Isaak. After 11.  
 the death of Esther's father, Mordecai the Iewe Est: 2. 7  
 tooke her; (shee being his uncle's daughter) for shee had neither father nor mother. Hee tooke her for his owne daughter; and afterward the Lord so blessed the orphane, that shee came to sit upon the royall throne, and to be the preser- c: 7. 3.  
 ver of her nation. Thus the poore who commit vers: 17  
 themselves to God doe find assuredly that hee is Pl: 10.  
 a helper of the fatherlesse. Hee executeth their 14.  
 judgment: so saith Moses; The Lord doeth Deut:  
 execute the judgment of the fatherlesse. By 10. 18.  
 Moses also hee forbiddeth the people, saying, Ex: 22.  
 Yee shall not afflict any widow, or fatherlesse Ex: 22.

## 560 Teares of an Orphane.

child. *Iob* accuseth his pretended friends of an high offence, when hee chargeth them, saying, *Yee over-whelme the fatherlesse.*

*Iob. 6.* By the Prophet *Isaiah* a woe is pronounced against them who take away the right from the poore of the people of the Lord, that widowes may be their prey, and that they may robbe the fatherlesse. Yea and from God himselfe by the mouth of King *Solomon* the advice is given,

*Prov. 23. 10.* Remove not the ould land-marke; and enter not into the fields of the fatherlesse. By the Almighty to the fatherlesse friends are raised:

*Iob. 29. 12.* thus was *Iob*: *I delivered the poore* (with hee) *that cryed, and the fatherlesse, and him that had none to helpe him.* And againe hee saith, *If I have eaten my morsell alone, and the fatherlesse hath not eaten thereof; then let mine arme fall from the shoulder-blade, and mine arme be broken from the bone.* Thus if *I* am God's, then God will be mine. If in my wants I misse my father, my God will relieve mee: if in my troubles I want my father, my God will deliver mee. What could my earthly parent have added to my content, which my heavenly parent cannot much more supply. If therefore I grieve too much for the death of him, I forget my God who liveth for ever. If too much I complaine of his absence who delighted in mee, I manifest my rebellion against him who should be my delight. Hee taught mee to pray; and when I pray hee taught mee to say *Our father*

*Mat. 6. 9.* which

*Teares of an Orphane.* 561

*which art in heaven.* On him therefore will I depend who is *the father of all that believe* Rom. in him. To him in my wants will I addresse 4.11. my selfe, who is *the giver of all.* Upon him Iam.1. will I call, and to him will I cry, and say. 17.

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*The Prayer.*

**A** Ll-mighty God, heavenly father, who art a Lord of comfort, and a God of consolation; looke downe upon a sinfull and distressed orphane bereft of the joy and helpe of an earthly parent. Thou ô Lord didst send mee unto him that thy Kingdome might be increased: and thou hast taken him from mee that my faith and patience might be fully tried. I was apt to forget thee while hee was living, looking upon him as the donour of blessings, and neglecting thee from whom they proceeded. I relied too much on the arme of flesh; 2:Chr. and trusted too fondly in the power of man: 32.8. but now thou hast humbled mee by his mortallitie, and taught mee wholly to rely and depend upon thee. Mine owne unworthinesse of so loving a father made thee to take him away from mine eyes. My disobedience to his commands, and my neglect of honouring him according to thy lawes, have provoked thee to anger, and to deprive mee of his comfort.

A a 5 Lord



## 562 Teares of an Orphane.

- Lord forgive my manifold offences : & since
1. Pet. 1 I find that *all flesh is but as grasse*, and that the  
 24. life of man is but as a vapour which van *ſubeth*  
 Jam. 4. away ; make mee allways to apply my ſervice  
 14. wholly unto thee who *liveſt for ever*. Remem-  
 ber thy promiſes which thou haſt made unto  
 the fatherleſſe : and that I may be capable of  
 thoſe thy promiſes , give mee grace to be-  
 come thy child by obedience. Thou , o Lord,  
 Mal. 1. art my father to whom belongeth honour, thou  
 6. art my maſter , and requireſt mee to feare thee:  
 Lord make mee feare to offend thee who art a  
 righteous judge; and make mee love and honour  
 thee who art a gracious father. Be with mee  
 in all the wayes wherein I ſhall walke in this  
 mortall life , guiding my feete into the way of  
 Lit. 1. peace. Comfort mee in my ſorrowes , ſupport  
 79. mee in my miſeries , provide for mee in my  
 wants ; and in all places , and at all times be  
 Pf. 62. 6 thou my father, my rock, and my ſtrong ſalvation.  
 Pf. 82. 3 Doe thou defend the poore and fatherleſſe : doe  
 juſtice to the afflicted and needie. Supply all my  
 wants ; and conſerre upon mee all neceſſarie  
 bleſſings. O be reconciled unto mee in the blood  
 of thy ſonne, that I may here depend upon  
 thy fatherly protection, & hereafter be receaved  
 into thy ceſteſtiall Kingdome , there to reigne  
 with thee world without end , through *Ieſus*  
*Chriſt* my onely Lord and Saviour. Amen.

## THE TWENTIE-THIRD SUBJECT. 23.

*Teares for the death of a beloved  
brother.*

And may likewise serve at the decease  
of any other faithfull friend.

## The Soliloquie.

## THE EJACULATION.

vers. 1.

*Give eare to my words, o  
Lord; consider my medita-  
tion.*

Psal. 5.

vers. 2.

*Hearken unto the voyce of  
my cry, my king, and my God;  
for unto thee will I pray.*

**A** Friend (saith King Solomon)  
loveth at all times; and a brother is Prov.  
borne for adversitie. Friendship 17. 17.  
which is begotten by the outward  
forme, or any other sinister and by respect,  
liveth noe longer then that ground of affec-  
tion: but nature is stronger then our election  
can bee; and religion obligeth farre more  
A a 6 then

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then both. O how greate then is my losse of my dearest brother, in whom both excellency of feature, neerenesse of blood, and a gracious conversation conspired together to render him matchlesse! To mee hee was a friend, but now to the grave: & what losse can be greater then the losse of a friend? To mee hee was a brother, but now to the wormes: and what losse can be more deplorable then the losse of a brother? But to mee hee was yet more: hee was a friend in his love and courtesies, a brother by his blood, yea and an instructor, a teacher of religion and goodnesse: and yet nor love, nor blood, nor religion could preserve him mine. O what sorrowes doe accompanie all thing transitorie! His love could not dye, but his body could: and so I am deprived of the societie of my brother, because my brother was subject to corruptions. But is this the adversitie for which hee was borne, according to King Solomon? Did the wise man intend that a brother is borne to bring adversitie? Or rather to comfort us in the time of adversitie? Had hee beene a cause of my least disturbance while hee was living, hee would have eased my griefe by grieving himselfe. Hee would have comforted mee in the time of trouble, had hee lived to see my grievous mourning. But now alas I am left to lament alone; and so much the more for the want of his comfort. I now must grieve for him who was my joy: and my laments and my  
griefes

griefes increase the *higher*, because for *his sake* they arise who cannot *allay* them. Had wee lived in *hatred*, his death peradventure might have beene my *comfort*. Had wee loved but *fleightly*, a *teare* or *two* I might have thought enough to pay at his *funerall*. But our love was firme, it was *strong*, yea *strong as death*; and who then can blame mee if my *sorrowes* in some measure keepe pace with my *love*? O what *tye* can be so greate as that of *affection*? What *love* so greate as of a *brother* and *sister*? And yet so vaine is man, so fraile are mortalls, that either our *affection* or our *persons* must have a *divorce*. Had my deceased brother forgotten the *tye* and *bond* of *nature*, and in his life had hee turned his *love* into *hatred*; yet his *fault* ought not to have lessened my *love*, to which both *nature* and *religion* did strongly oblige mee. Had hee loved mee but *coldly* and *faintly*, as diverse doe; yet I ought to have warmed his *affection* with the *feruency* of mine. But, oh, hee *decreely* loved, hee *cord. ally* affected mee: and yet his *love* and his *affection* could not *prolong* his *life*. There was a time when *Moses* was in the *Mount*; and while hee was receaving the written lawes of our glorious Maker, the *Israëlites* in his absence worshipped a *Calfe* instead of the law-giver. But when *Moses* returned hee was so wrath with the people, that for so greate an offence against the law of God, hee decreed a revenge

Cant. 8.

6.

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Ex:32.  
27.

against the law of nature: yet was not that revenge provoked by a private and unwarranted fury, but commanded by God: for so hee speaketh to the sonnes of Levi, and telleth them, *Thus saith the Lord God of Israel, Put every man his sword by his side, & goe in and out from gate to gate through out the campe, and slay every man his brother, & every man his companion, and every man his neighbour. Neighbours might be neere in habitation, yet not in affection; & the sword would devoure greedily. Companions might love in a superficiall manner, yet not in the heart; and then the sword might wound with freedom, though perhaps not with desire: yea and such contentions might arise in companie, that the sword might execute at the selfe same time as well a private as the publike revenge. But, that a brother should slay a brother; a brother more strongly allyed by spirit then flesh; a brother whose veines did swell with the selfe-same blood as his that executed him; ô this, mee think's, did seeme very cruell. But let mee not erre in my forward censure: there can be noe true affection where there is not religion. If a brother offend, if a brother transgresse the lawes of God, religion will pleade to silence nature, when hee who is to be beloved above & before all, shall require our justice even against our brethrẽ. Alas what a sad time was it with those idolaters, when the punishment*

ment did appeare as full of terrour in the actors as the sufferers! Yea it seemed easier to dye by the hand of a brother, then to live to remember the brethren they had slaine. Had my brother and I beene idolaters together, I might have believed that that sinne had slaine my brother. But as our love was constant, so our religion was undefiled: yea the strength of our love was founded on the puritie of our religion; and yet hee hath payed his debt to nature. The Lord did threaten to set the Is: 19. 2 Egyptians against the Egyptians, and that they should fight every one against his brother. Those Egyptians were heathens, and enemies to the church; but my brother and I were united both in the profession and the love of Christianitie: and yet through our finnes I feare that even wee destroy each other. My finnes are partly punished in his death: and his death hath given mee so deepe a wound, that peradventure I shall not long survive him. Our love was so entire, that mee think's I could willingly sleepe with him in his grave: for while I live, my breast is but his walking monument. Such love as ours did not allwayes possesse the hearts of some as neerely allyed; which maketh mee sigh to thinke that ever there were any which had layen successively in the selfe same wombe, and yet did not joyne in the unitie of affection. Such there have beene; I must believe it, because I find it in the sacred text.

Yes



## 568 Teares for the death of

Yet when I reade it, mee think's, I have a  
*thrilling in my blood*, and a kind of *holy revenge*  
*burning in my heart* against those who dis-  
honoured the name of a *brother*. There was  
a time when the *Iewes* were so wicked, that  
the Prophet was faine to advise them, saying,  
Ier. 9. 4 *Take yee heede every one of his neighbour, and*  
*trust yee not in any brother; for every brother will*  
*supplant, and every neighbour will walke with*  
*slanders.* And there was a time when the  
Church, complaining of her small in-  
crease, cryed out in bitternesse, and sayd,  
Mich: 7 *The good man is perished out of the earth;*  
2. *there is none upright among men: They all lye*  
*in wayte for blood; they hunt every man his*  
*brother with a nett.* Mee think's the advice of  
the Prophet may in some measure concerne  
my selfe; for I am taught not to trust in any  
brother, since hee whom I loved bath now  
forsaken mee. Mee think's the complaint of  
the Church may be part of an *Elegie* upon  
my deceased brother; for with her I may cry  
out, and that justly too, *The good man is pe-*  
*rished out of the earth.* But neither can I say  
that hee was a *Iew* in *supplanting*; or an ene-  
mie to the Church, *lying in wayte for blood.*  
What secret devill did guide both the tongue  
and the hand of *Joab*, when under the collour  
2. Sam. of friendship hee asked *Amasa, Art thou in*  
20. 9. *health my brother?* And tooke him by the beard  
*with the right hand to kisse him; & yet even at*  
that

that time smote him with his sword in the fifth vers. 10  
 ribb, and shed out his bowells to the ground that hee  
 dyed? What cursed fiend did guide the  
 tongue of that wicked miscreant whom the  
 Psalmist chargeth thus, and saith, *Thou sittest* Pf: 50.  
*and speakest against thy brother; thou slanderest* 20.  
*thine owne mothers sonne?* Had my brother  
 either supplanted mee, or hunted mee with a  
 nett, or sought to slay mee, or slandered mee  
 with his tongue, then I might peradventure  
 have saved this greate expence of my teares.  
 But hee was allways so good a brother, that I  
 could never justly charge him with the least  
 discourtesie. O noe: wee tooke sweete counsell Pf: 55  
 together, and walked unto the house of God in 14.  
 companie. I may say of him as Nehemiah spake  
 of Hanani the ruler of the pallace, *Hee was* Neh: 7.  
*a faithfull man, and feared God above many.* 2.  
 His blood was neere to mee; but his soule was  
 neerer. His person I loved, as I was prompted  
 to it by nature: but his inner man I more  
 zealously affected, to which I was allured by  
 his gracious endowments. Such a one in some  
 measure hee was as my Redeemer himselfe  
 did stile his brother; when hee stretched forth his Mat: 12  
 hand towards his disciples, and sayd, *Behold my* 49.  
*mother, and my brethren: for whosoever shall doe* vers: 50  
*the will of my father which is in heaven, the same*  
*is my brother, and sister, and mother.* And yet  
 though thus hee was my counsellor; though  
 thus hee was my companion in the wayes of  
 godlinesse;

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godlinesse; though thus faithfull hee was, and feared God above many, labouring to doe the will of him that sent my Redeemer; yet neither his counsell, nor his society, nor his fidelitie, nor his religion could preserve him from the sentence of a temporall death. O what would I not doe to call him back againe? What would I not give to have him restored to life againe? But all that I can either doe, or give, cannot perswade his soule to returne back to its prison. Were I the most rich and wealthie in the world, yet could not my treasures purchase his returne. Noe, noe: I am well assured of the trueth of the Psalmist, Ps:49.6 who saith that *They who trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any meanes redeeme his brother; nor give to God a ransom for him.* Well then; seing that I cannot fetch him from the grave, I will yet send up my sighes towards the place where hee is blessed. This I may doe without any check either of reason, or religion. It was a curse which God did inflict Jer:22. upon Iehojakim for his sinnes; even for his 17. covetousnesse, for his oppression, and for his violence, That they should not lament for him vers.18 saying, *Ah my brother.* But on the contrarie Gen: when Deborah (though she was but Rebeckah's nurse) was buried beneath Bethel under 35.8, an oake, the name of it was called Allon-Bachuth, the oake of weeping. When the enemies

enemies of David were visited with sicknesse,  
 hee behaved himselfe as though they had beene his friends, or his brethren: yea hee bowed downe heavily, as one that mourneth for his mother. Pf: 35. 14.  
 But hee who now is dead was not mine enemy, but my friend; yea and noe common friend, but a brother; yea and not a brother in the flesh so much as in affection, even as deare as a mother: why then should I not sorrow for the losse of such a brother? I will grieve, I will lament when I remember the love, and the courtesies which hee shewed unto mee; and I will speake in the language of the Church to Christ, and say, O thou that wert my brother, Cant: 8.  
 that sucked the breasts of my mother; when I should find thee without, I would kisse thee; yet I should not be despised. I will lament him as David did Saul and Jonathan, and say, The beautie of 1.  
 Israël is dead: hee was lovely, and pleasant in his life. I am distressed for thee my brother; very pleasant hast thou beene unto mee; thy love to mee was wonderfull, passing the love of women. 2. Sam. 1. 19. vers. 23 vers. 26

But what advantage to the dead are the teares of the living? Can my sighes inspire life into his bosome? Can a draught of my teares fetch him back againe to life? O noe: 'tis this, 'tis this therefore that doeth heighten and increase my sorrowes, even that my teares cannot recover him whom I lament. But cease fond woman, cease thy sobbs and cries of discontent. By the extremitie of thy passion  
 thou

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thou mayst hasten to *his grave* : yet if thou  
murderest *thy selfe* with excessive sorrow, the  
*soule* may be deprived of the societie of his  
'Tis true indeede ; 'tis most true. Little can  
expect to come to *heaven*, if I violently force  
my selfe from the *earth*. Why then doe I  
take on, as if I either suspected his *happinesse*, or  
doubted of *following him* ? What comfort  
can it bring to his *body of earth*, to have it  
sabined in the *grave* with his *dispersing ashen* ?  
The *dust* of both of us may mixe in the *vault*,  
and yet noe joy arise to our senselesse *ashes*.  
If his *earth* was that which drew mine *affe-*  
tion, I see my *fondnesse* in the *corruption* of  
that *earth* : but if his *gracious soule* was the  
object of my love, I must strive to come where  
that *surviveth*. To *heaven* hee's gone, and to  
*heaven* I'll hasten : and because I will goe the  
surest way, I will walke in those paths which  
*faith* and *patience* shall direct mee in. I will  
noe more disturbe the peace of my mind,  
since that cannot helpe mee to the companie  
of him. Weepe indeede I doe; I am enforced  
unto it : 'tis the law of *nature* ; 'tis an act of  
*necessitie* ; I cannot avoide it. Yet, though I  
weepe, I will labour for *content* : and since  
my *God* ( as I undoubtedly believe ) hath  
beene pleased to crowne my brother with *glory* ;  
I will beseech him to comfort mee here with  
his *grace*. I will not *immoderately weepe*, lest  
I injure my selfe : I will not weepe without  
*hope*,

a friend, or brother. 573

hope, lest I offend my *Maker*: but that I may weepe as I should, and hope as I ought, & live as I am required, I will humble my selfe at the feete of him to whom my brother is gone, and I will pray unto him, and say.

### *The Prayer.*

**A** *LI* mighty God, ever-lasting father; thou Is:9.6.  
in whom wee live, and move, and have our being; be pleased to take pittie upon thy distressed servant grieving for the losse of a beloved brother. Thou knowest, Lord, how dearly our hearts were knitt in affection, and therefore how justly I lament my losse. Behold how these teares doe witnesse my love, and imitate that oyntment on *Aaron's* head, which went downe to the skirts of his outward Pf:133.  
garments. Behold how these dropps like that 2.  
deaw of *Harmon*, and that deaw which descended upon the mountaines of *Zion*, doe arise verf:3.  
from that unitie which thou hast commanded. O how shall I beare the losse of him whom thou in thy law didst charge mee to love? Thou, ô God, didst tye us together in the bond of love & yet thou thy selfe hast seperated him from my sight. But since it was thy pleasure to receave him to thy selfe, be pleased also to hasten my journie to him. Give mee patience to endure this stroake of thy scourge; and thankfully to acknowledg thy goodnesse  
in



574 *Tea: for the death of a friend, &c.*

in his happinesse. *Him* thou hast taken from  
Rom:7 the evils to come; *ô deliver mee* allso from the  
24. body of death. Make mee settle mine affection  
onely upon thee, that my delight may be  
wholly in thy righteous lawes. Give mee a  
sight of my sinnes for which I have not grieved  
so much as for the losse of my deceased brother:  
and turne all my teares into a godly sorrow for  
offending thy majestie. Be thou unto mee a  
father in thy provident care, and a brother in thy  
love; that all my wants may be supplied by  
thy sufficiency. On earth, I see, there is  
nothing permanent: Lord let my treasure be  
Mat:6. stored in heaven; and then where my treasure is  
21. let my heart be allso. When it shall be thy  
pleasure to free mee from this tabernacle of  
flesh, *ô let mee be received* into that quire of  
Saints, whereof I doubt not but my brother  
is a joyfull member. Graunt, *ô my God*, that  
when I have passed the waves of this trouble-  
some world, I may sing triumphant *Hale-  
lujahs* to thy praise and glory, through the  
merits of him who is mine elder brother, even  
Jesus Christ my onely Lord and Saviour.  
Amen,

## THE TWENTIE-FOURTH SUBJECT. 24.

*Tearcs of a woman in a deepe Consump-  
tion, or in any other languishing  
disease.*

The Soliloquie, Consisting of  
three parts: viz:

- 1 { *A complaint, and description of  
the nature of the disease.*
- 2 { *The cause of the maladie.*
- 3 { *The hope of recoverie.*

The First part of the Soliloquie, 1.  
expressing A complaint, and de-  
scription of the nature of  
the disease.

## THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation:

vers. 2.

Psal. 5. { Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.

**A**ll flesh is as grasse (saith the Apostle); 1. Pet: 1  
and all the glory of man as the flower of 24.  
the

576 *Tear. in a languishing sicknesse.*

10:4.35

*the grasse : The grasse withereth , and the flower thereof falleth away . Blessed Apostle how truly hast thou discribed the condition of humanitie ! O how sensible am I of the piercing truth of that sacred text ! Those whom age enforceth to decline , doe easily feele their approaching autumn : and when they lift up their eyes and looke on the field (on the drooping yeeres of their parched selves) they easily conclude themselves to be wholy already unto the harvest . But must death be confined to the leasure of antiquitie ; and allways be locked out untill it hath complied with age to destroy the prison ? Once I find it otherwise . Death may as easily enter at the gates of diseases , as at the stooping saile-port of numerous yeeres , Mee think I see it staring and gaping upon mee with an eager appetite and when I pleade the minority of my time , it telleth mee that the flowers may be cropped in their spring . True it is that every one in the prime of yeeres is like unto grasse , priding himsele in the verdure of youth , if yet hee be permitted to enjoy it with delight . Wee grow up with the strength of a iuyvie stemme , and beare the flowers of beawtie and glory . But when our pompe hath jollied it selfe in the pleasure of earth , and our strength hath wantonned among the painted flowers of the springing fields ; at length the sappe shall returne , the Sunne shall withdraw*

*Tear. in a languishing sicknesse. 577*

draw it selfe, the plant shall wither, and the  
fish shall cut it downe. But is this true in  
those alone whose hoarie heads incline to the  
earth, and whose stooping bodies are bowed by  
antiquitie? Alas noe: Diseases have a power  
as greate as hath age; and can worke the  
carkelle in the selfe same mould as doeth  
length of dayes. I am sure it is so: I find it so,  
I see it so, I feele it so in the continuance of  
mine infirmitie. The naturall heate & moisture  
of my body decline like the iuyce of the flowers  
in the time of their autumn: and, what a  
number of yeares could not easily have effec-  
ted, the sharpnesse of a maladie can quickly  
conclude. *Man dyeth* (saith Iob), and Iob: 14.  
*wasteth away; yea man giveth up the ghost, and* 10.  
*where is hee?* Too true, too true it is, that  
I dye while I live; and I wast away when I  
hope to increase. My life is but a lingering  
death; for my meates nourish mee not, my  
drinckes comfort mee not, my physick restore's  
mee not, my clothes content mee not, and my  
bed easeth mee not. When I hope that my  
meate will nourish mee, then the weakenesse  
of my stomack chides mee for my hope, and  
tell's mee that it is wearie of the labour of the  
teeth, When I desire that my drinke should  
comfort mee, then the in-disposition of my  
concoction frustrateth my desires, and cause:h  
my stomack to render back the present in con-  
tempt of the briberie. When I too seriously

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rely upon the skill of the *Physitian*, and have a kind of confidence that his *physick* shall restore mee; then, either his ignorance of my disease, or the debilitie of my deaded body, or the in-disposition of the druggs flowte's mee for my confidence, and tell's mee I must dye. When my clothes are presented to the heate of the fire, and requested to convey the warmth to my chillowed body; then either the ayer lyeth in wayte, and robbeth them of the heate; or else the stricktneſſe of the pores of my shrivelled skinne deny it acceſſe by those contracted doores. When I say, My bed shall comfort mee my couch shall ease my complaints; them am I skared with dreames, and terrified through visions; so that my soule chooseth death rather then life. I loath it; I would not live allway: let mee alone, for my dayes are vanitie. My strength is dried up like a pot-sheard; my tongue cleaveth to my jawes; and I am brought into the dust of death. I am chastened with paine upon my bed; and the multitude of my bones with strong paine. I may tell all my bones; they looke and stare upon mee. Lord what a walking ghost am I become; even able to affright the world with amazement and wonder at the power of a Consumption! Eyes fare yee well; yee shall noe more be admird by spectatours; nor convey enticements of wickednesse to my deluded heart. Eares fare yee well: yee shall noe more

Iob. 7.

13.

vers: 14

vers: 15

vers: 16

Pf: 22.

15.

Iob: 33

10.

Pf: 22.

17.

more enjoy the fond delights of earthly  
*musick*; nor shall the *Ecchoeing Chorists* of  
the yealding *ajer* any more bewitch you with  
the *melodie* of their *voyses*. And yee the rest  
of my *senses*, take your leaves: labour noe  
more the service of my body; for *bitternesse*  
hath seized upon my *tast*, *roughnesse* my *touch*,  
and *dulnesse* my *smelling*. Mine *eyes* have now  
none other *object*, then the bare perusing of  
the *craggie mountaines* of my rising *bones*; and  
the pale, dull, lead-colloured *skinne* is so  
wrivelled and deformed, just like the *parch-*  
*ment* which is contracted and *puckered* by the  
beate of the *fire*. Mine *Eares* are entertained  
with noe other *sound's* then a hollow *cough*  
which borroweth from my *lungs* as much of  
their *froath* as they can spare at a time; and  
make's mee see how I howerly *consume* by  
*mammocks*. All that I have is *paine*; and all  
that I am is a *burden* to my *selfe*. When I  
thinke to *walk*, my *knees* complaine, my  
*feete* are unwilling: & if the charitable hand  
of a friend supporteth mee, I am to beginne  
again to learne to *goe*. When I thinke to  
*discourse*, the first word biddeth mee be silent  
and speake noe more, lest my *spirits* should  
*slinke* from mee in the *ajer* of my *speech*. I am  
growne as much a *trouble* to *society*, as they  
doe appeare a *burden* unto mee. I am not so  
weake in my *digestion* as I am *various* in mine  
*appetite*: and if *speedily* I am not furnished



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with what I long for, I am presently *passionate*; if it cometh as I desire, I am cloyed with the *sight*. I puzzle mine *invention* to become my *Caterer*: and if I obtaine what I thinke upon, I am *surfeted* with looking upon it, Full I am of *paine*; but distinctly and most predominantly I know not *where*. Every part hath a share in the *anguish*; and yet I cannot say *which part* is most afflicted. I cry when I am *pained*, and yet 'tis a *paine* to mee to cry yea and 'tis *follicie* to cry, because I receive a certaine *hurt* by it, but noe *release* from that which I cry for. I *envy* all that enjoy their *health*; and each moment I am ready to repine at him who hath brought mee so low. The *smile* of a *visitant* is a *dagger* at my heart: for while I find my selfe thus *lingering* in a *sickness*, I looke that the *whole world* should decay for *companie*. I am *fretfull*, and *peevish*, and *disturbed* with every thing: yea even by a *continuance* of the *fretfullnesse* it selfe. One while I faine would have my *life prolonged*: another while I cry out for a *speedie departure*. Sometimes I have a kind of *glimmering* of *health*; and then I am so *proude* of it, that I adventure too much. Either I *eate* too much, or I *walke* too much, or I *discourse* too much; or one thing or other exceeding its proportion speedes mee back againe to my former *weaknesse*: & then am I *sorry* for what I have done, and yet am I apt either to *denie*, or *excuse* it.

Thus,

*Tear. in a languishing sicknesse. 581*

Thus, *o thus* is my body perplexed : but all this while I say nothing of my soule. I am sensible of the *anguish* which I feele in my body; but in what estate or condition doe I find my soule? My body is almost resolved into *that* whereof it was framed; my soule therefore is not long to continue upon earth. When they shall part, it will prove either a day of *triumphant blisse*; or else a *dismall time* it will be of *horror* and *confusion*. O come, come thou fond and foolish woman: looke to *that darling* which ere long shall be crowned with a diademe of *glory*, or else be damned with the *rebellious ghosts*. Well; I am resolved: I will now take up; & banishing the thoughts or hopes of *recoverie*, I will prepare my selfe that I may meete my God. O my God assist mee in this my resolution, and blesse mee in the performance.

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The second part of the Soliloquie, 2.  
expressing the cause of the ma-  
ladie.

**H** Ad *Adam* continued in his *integritie*, man should have beene freed from the tortures of *sicknesse*. The *dead* and trampled *earth* should not have beene freer from *thornes* and *thistles*, then man the *living earth* from

B b 3 *maladies*

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*maladies and infirmities. But o I feele the  
sowerneſſe of the apple in the bitterneſſe and  
ſharpeſſe of my diſeaſe; and needes muſt I  
therfore remember mine originall corruption.  
This is the cauſe of my languishing; this is the  
ground of my feebleneſſe. But is this all? Have  
I nothing but the ſtaine which I inherit from  
my parents, to be termed the cauſe of this my  
miſerie? One onely offence to my greate  
creatour hath power enough to purchaſe my  
diſquiet. But have I but one? Is mine heredi-  
tarie ſinne mine onely crime? Surely I feare  
that I have ſomething amiſſe in mine owne  
thoughts, and words, and actions, as well as in  
my parents un-kind legacie. I cannot believe  
that God doeth afflict my body with theſe  
chastiſements, yea and threaten my ſoule too  
with eternall tortures; and all this onely for a  
ſinne of Adam ſo many ages ſince committed.  
Thus indeede hee might doe, and yet I  
Pf: 51. 4 ſhould not chuſe but juſtifie him when hee  
ſhould ſpeake, and cleare him when hee ſhould  
judg. Oh but I feele ſome-thing elſe at my  
heart as weightie as lead, which make's mee  
cry out: it is ſome-thing at my conſcience,  
which telleth mee that I have more to answer  
for then the pollutions of nature: it aſſureth  
mee that I have offended; cruelly, deeply,  
deſperately I have offended. 'Tis true, o mine  
angrie, my diſturbed conſcience; I muſt confeſſe  
I have. Oh my heart: I feele there, I feele  
there*

*Tear. in a languishing sicknesse. 583*

there something more then an universall guilt.  
 I have offended; I have sinned actually, greatly,  
 mightily, bloodily in every thought, in every  
 word, in every action. I have so industri-  
 ously employed my time to the dishonour of my  
 God that I cannot remember I ever pleased  
 him. *Guiltie, guiltie*: I must, I doe confesse  
 my selfe, highly guiltie of fearefull crimes; such  
 as disturbe mee in the very remembrance. O my  
 God vouchsafe mee a repenting heart for them;  
 yet never without the assurance of thy mercy  
 and pardon through the sufferance of thy  
 Sonne. How can I choose but find my sinnes  
 even in my very feeble and consuming sick-  
 nesse? Since I have so many testimonies in  
 the sacred pages, that God is noe revenger  
 untill mee are delinquents! All disturbances of  
 the body doe undoubtedly arise from the pol-  
 lutions of the soule. The Prophet David  
 confessed it, and said, *There is noe soundnesse* Ps: 38. 3  
*in my flesh because of thine anger; neither is there*  
*any rest in my bones, by reason of my sinnes.*  
 My Redeemer justified it, when hee who  
 had beene shaken with a palsee was brought unto  
 him lying upon his bed: for hee cured him, and Mat: 9.  
 said, *Sonne be of good cheere, thy sinnes be* 2.  
*forgiven thee.* And againe when thirtie or eight  
 yeeres had beene spent by a man in a lingering  
 disease; and after that my Iesus had cured  
 him, when hee found him in the Temple, his 10: 5.  
 words to him were, *Behould thou art made* 14.

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*whole; sinne noe more, lest a worse thing come unto thee. Saint Paul assured the Corinthians, that because they did unworthily approach*  
*1. Cor: the table of the Lord, even for this cause many*  
*11.30. were weake and sick among them, and many slept. Thus the punishment is sent from God;*  
*but the offence is both in, and from our selves.*

*But have all diseases the same originall? Is sinne the ground of every sicknesse? Cannot I be afflicted with this languishing maledie, but it must needs proceede from the wickednesse I have committed? Noe doubtlesse: for this very kind and manner of sicknesse hath particularly beene threatned, yea and sent too as a punishment for disobedience. A languishing hath beene threatned and sent upon the very creatures, for the finnes and wickednesse of the offending people. Thus the Prophet bemoaneth the punishment of the Jewes for their greate rebellions, and saith,*  
*II:14.4 The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the height of the people of the earth doeth languish. Thus in a grievous famine Iudah mourned, and the gates thereof languished: they were black unto the ground, and Ierusalem was gone up. Thus the fields of Hesbon languished, and the vine of Shibmah: the lords of the heathen brake downe the principall plants thereof. Thus among the Jewes, the field was wasted; the land mourned,*

1. Cor:

11.30.

II:14.4

Ier:14.

2.

II:16.8

Joel 1.

10.

ned,

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med, for the corne was wasted; the new wine  
was dried up; the oyle languished: the vine *verf: 12*  
was dried up; and the figg-tree languished.  
Thus in the confusion of Egypt the fishers *lf: 19.8*  
mourned, and all that did cast the angle into  
the brookes lamented; and they that spread  
netts upon the waters did languish. Thus  
among the enemies of the church the earth *c: 33.9*  
mourned and languished; Lebanon was asha-  
med and hewen downe; Sharon was like a  
wildernesse; and Bashan, and Carmel did  
shake off their fruits. But what was the  
reason of all these judgments; of all this lan-  
guishing sent upon the creatures? I neede not  
goe farre to seeke the cause: the Prophet  
will soone determine it: for hee complaineth  
of the people, that *By swearing, and lying, Hos: 4.*  
and killing, and stealing, and committing adul- *2.*  
terie they brake forth; and blood-touched blood.  
These were their sinnes; but what was the  
effect? The selfe same Prophet immediately  
after threatneth them with it, saying, *Ther. verf: 3;*  
fore shall the land mourne, and every one that  
dwelleth therein shall languish, with the beasts  
of the field, and with the fowles of heaven. Here  
was the earth, and the world; the citties, and  
the fields, and the vines, and the plants, and  
the lands, and the corne, and the oyle, and the  
figtrees; and all languishing, grievously lan-  
guishing; and the cause thereof was the people's  
sinne. But yet, mee thiok's, this cannot

B b 5 much



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much concerne mee. Shall I for a smootie  
 eare of corne or two, or for the drying of the  
 branch of a vine or a figtree, presently con-  
 clude that the withering of them can paralell  
 my consumption? Yes doubtlesse: I must, if  
 I looke into the cause. The trees, and the  
 other of the smaller plants could never either  
 be guiltie of an offence, or be sensible of a  
 punishment: but the men, the men, they were  
 the offenders; and for their transgressions, their  
 mother earth had her second curse. I cannot  
 pleade mine owne innocency; or pretend that  
 I am free from the guilt of enormities. Noe,  
 noe; I cannot. I may therefore conceive my  
 selfe one of the trees which I find so cursed: for  
 my branches (mine armes, my legges, & my thigh)  
 doe pine away: my fruits (my workes, and my  
 labours) are now decayed: and what can I say,  
 or pleade for my selfe? I am one of those  
 trees which the Apostle speaketh of, whose  
 Jude. 12 fruite withereth; without fruit; twice dead;  
 and now am I ready to be plucked up by the  
 rootes. Yet for all this my stubborne heart, mee  
 think's, stand's our; and would faine perswade  
 mee that the curse of the trees resemble's not  
 my disease. But I hope that I shall tame this  
 heart of mine, and put it to silence, when I  
 shall search more narrowly in to the sacred  
 booke.

36:28.  
 21.

Wherefore did the Prophet say that hee  
 heard from the Lord God of hosts a Consump-

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tion determined even upon the whole earth?  
 V Was it not because the people sayd, They verſ: 15  
 had made a covenant with death; and with  
 hell they were at agreement: when the over-  
 flowing ſcourge ſhould paſſe thorow, it ſhould  
 not come nigh them: for they had made lyes  
 their refuge; and under falſehood they had  
 hid themſelves? Doeth not the Lord by  
 the mouth of Moſes threaten the people,  
 ſaying, If yee will not hearken unto mee, and  
 will not doe theſe commandements, I will alſo  
 doe this unto you: I will even appoint over  
 you terror, Conſumption, and the burning  
 ague, that ſhall conſume the eyes, and cauſe  
 ſorrow of heart? Doeth hee not againe  
 menace them, and ſay, The Lord ſhall  
 ſmite thee with a Conſumption, and a fever,  
 and with an inflammation, and with an ex-  
 treame burning? Doeth not the Prophet  
 tell the people, ſaying, The Conſumption  
 decreed ſhall over-flow in righteouſneſſe: for  
 the Lord God of hoſts ſhall make a Conſump-  
 tion, even determined in the miſt of all the  
 land? O my conſcience, my conſcience, thou  
 art now at a ſtand. O my heart, my hardeſt  
 heart, thou art now ſtruck dead. Loe here's  
 my very diſeaſe, my Conſumption; and is here  
 not my ſinne too? Have I never made a  
 covenant with death; or beene at agreement  
 with hell? Have I never made lyes my refuge;  
 or hid my ſelfe under falſe-hood? Have I not

Lev: 26  
14.  
verſ. 16

Deut:  
28.

Iſ: 10.  
22.  
verſ. 29.

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refused to hearken to my God, and to doe his  
commandements? O how faine would I have  
attributed my disease to second causes; and  
rather have thanked the *Physitian* then the  
*Divine* for telling mee the ground! But now  
I am at a stand; and must needs confesse in  
the midst of my torments, that I find in them  
the displeasure of my maker. I cannot urge  
one act of goodnesse that ever I did, to plead  
my pardon for the least, for the smallest sinne  
which I have committed. Alas I find my  
destinie in the booke of Psalmes, where the  
Prophet telleth mee that *The wicked shall*  
*perish, and the enemies of the Lord shall be as the*  
*fatt of lambs: they shall Consume; into smoaks*  
*shall they Consume away.* O were I but  
worthy to be ranked in the forme with  
*Abraham*, I might as well as hee, be styled  
*The friend of God.* But my conscience telleth  
mee, that though God be my friend in his  
goodnesse and longsuffering; yet never was  
I hitherto a friend of his. Such a friend to him  
indeede I am, as hee was whom in his meeke-  
nesse hee called a friend; hee who shifted in  
for a dinner among the guests that were in-  
vited. But what became of him? Alas  
when hee was found not having on a wedding  
garment, the Lord then said unto his servants,  
Bind him hand and foote, and take him away,  
and cast him into outward darknesse; there shall  
be weeping, and gnashing of teeth. O this  
dreadfull

Pf: 37.  
20.

Iam: 2.  
23.

Mat: 22  
12.

vers: 11  
vers: 13

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dreadfull sentence have I deserved, besides  
this consumption which I now groane under :  
and all because I am an *emie* of the Lord's.  
This shall be the plague (saith the Prophet) Zech:  
wherewith the Lord shall smite all the people that 14. 12.  
have fought against Ierusalem : Their flesh shall  
consume away while they stand upon their feete;  
and their eyes shall consume away in their holes ;  
and their tongue shall consume away in their  
mouth. Ierusalem is the vision of peace ; But I Gal: 4.  
have allways warred against it. The Church 26.  
upon earth hath found mee an *adversarie* ; and  
that Ierusalem which is above hath found mee  
an *emie*. This is my fault ; and justly there-  
fore doe I feele this punishment. For this of-  
fence my flesh consumeth away while I stand on  
my feete ; mine eyes are mistied , and over-cast  
with dimnesse ; and my tongue is so feeble , that  
I can skarce complaine. I may now cry out as  
Hexekiah did , and say , Mine age is departed , II: 38.  
and is removed from mee as a sheep-heard's tent : 12.  
I have cutt off , like a weaver , my life : hee  
will cutt mee off with pining sicknesse : from day  
even to night wilt thou make an end of mee. But  
let mee not forget the sinne of Hexekiah.  
His heart was lifted up ; therefore there was 2. Chr.  
wrath upon him , and upon Iudah , and upon 31. 25.  
Hierusalem. Let mee not forget mine owne  
sinne. My heart hath beene lifted up too : I have  
beene proude ; yea I have swelled with scorne,  
and contempt. O that with Hexekiah too , I

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could humble my selfe for the pride of my heart,  
so that the wrath of the Lord might not come upon  
mee. O that I could pray, with *Hezekiah*, &  
weepe with *Hezekiah*; that the Lord might

Is:38.5. say unto mee as hee did unto him, *I have  
heard thy prayer, I have seene thy teares!* That  
curse which *David* prophetically layed upon  
the wicked in his time; mee think's, doeth

Pf:58.7 seeme at the first severe; but yet it is just: Let  
them melt away as waters which runne continu-  
ally: as a snail which melteth let every one of  
them passe away; like the untimely fruit of a  
woman, that they may not see the Sunne. The  
snail consumeth wheresoever it crawleth:  
and yet the providence of God is such, that  
the consuming snail is often found a remedie  
for the Consumption. Thus what is good for  
my disease is troubled with the same: and  
that which some have found to be a remedie,  
is to mee a certaine remembrancer of my mi-  
serie: O that every thing might put mee in  
mind as well of the cause of this my disease!

Lord how my flesh doeth quiver, though  
but litle is left of it! How my heart doeth  
tremble, as if noe comfort were left mee!  
I have sinned: I have done very wickedly.  
But doeth the cure of my sicknesse as much  
exceede the power of my God, as the skill of  
my Phisitian? Noe, noe: hee may, if  
hee please, restore mee to health againe: and  
hee may, when hee pleaseth, commit mee to  
the

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the wormes. *All is in his hand : & what shall I doe to purchase his favour ? What shall I doe to have him reconciled ? Faine I would weepe for my finnes, but I know not how. Faine I would shed some penitent teares; but hardly will nature afford mee moisture enough. But I resolve howsoever that noe excule shall save a teare, or a throb; since without these I cannot hope for excuse, and pardon. Alas my finnes lye heaue at the doore : Gen:4. but I will rote them away with the force of 7. a water course. I will grieve for my offending so mercifull a God : I will lament for the offences which I have committed against him that visiteth mee. I have but a litle time to continue upon earth, unlesse it shall please him to restore mee to health. Earth I am; I must confesse it : but I would not be drie; I would not be dust, untill I am layed to sleepe in the dust. Hee who made clay with his spittle 10:9.6. to cure the blind, can open mine eyes with the blessing of a teare. Mee think's I am like unto the corne that is ground in a mill; for so am I torne so am I crumbled, & worne into meale. But since I am so, I will make dough of this meale : I will leaven it with my sorrowes; I will adde unto it the water of my teares; I will kneade it by contrition; and bake it with the heate of that Zeale which I will preserve in my heart : and then will I pray that it may be a present accepted by my God, Thus will I weepe in my languishing*



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*languishing sicknesse; thus will I lament for the  
cause of my sicknesse: but I will weepe in faith,  
and I will lament in hope that my Iesus will  
say unto mee as hee did to the woman that*

Mat:9. touched his garment, *Daughter be of good  
22. comfort; thy faith hath made thee whole; thy  
sinnes are forgiven thee.*

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3. The Third part of the Soliloquie,  
setting forth the Patient's hope of  
recoverie.

**T**He bower of death seemeth neere ap-  
proaching; and putteih mee in remem-  
brance of my last account. The weaknesse of  
my body telleih mee now that the time is  
comeing wherein I must appeare at the great  
tribunall. Mee think's these *leanse* and *lan-*  
*guishing* joynts doe seeme to wonder at mee  
for so long entertaiuing the fleeting ayre; and  
doe groane under the burden of this sharpe  
disease. Lord I cannot hope to continue here  
long, since the litle house of my body is so *tot-*  
*tering* and *shaking*. And yet mee thinks I have  
not sufficiently compleated the worke of my  
repentance; and cannot therefore account my  
selfe ready to meete my God. I repent indeede  
of whatsoever formerly I have done amisse;  
and yet I cannot choose but *doe amisse againe*,  
even as soone as I have repented. I tremble  
when

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when I thinke upon the punishment due to offenders; and yet I tremble not when I commit, when I act mine offences. Readie I am not to dye; too desirous I would not be to live: and yet dye I must; and yet live I may. Lord if thou prolongest my life, renew mine obedience. I would be contented to live; but then I would live without sinne. I could yeeld to continue a while that I might perfect my repentance; but then I am sure I should adde to the number of those sinnes whereof I repent. I will resolve therefore neither to hasten my death, nor yet too eagerly will I desire life. I must needes confesse that I am willing enough to live. Lord graunt that if I doe live, I may live to thy glory; and if I doe recover my health, I may expresse my thanks in a religious life. Thus I pray with my lipp; but doe I pray so with my heart? I am apt to promise unto God more then I feare I shall be able to performe; and all these promises are made in hope that I may recover my strength. Yea and it may please him who is the Physitian both of the soule and body, to restore my body to health and strength. I know that it is in his power; hee may doe it if hee pleaseth. *With men indeede this* Mat:19  
*seemeth impossible; but with God all things are* 26.  
*possible.* If I live, I will spend my time in his service: and upon these conditions I may hope to live. Yea and so I will hope: why should I not? *Hee*, in whom alone I doe hope, hath  
power

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power to graunt the thing that I hope for, yea and to give a blessing thereto if hee filleth my hopes. By him even dead bodies have beene restored to life: it is not hard therefore for him to restore a living body to health.

Act:9. When *Tabitha* was dead, and washed, and layd out, *Peter* went into the upper chamber, where  
37. vers:39 all the widowes stood by him weeping, and shewing the coates and garments which *Dorcas* had made whilest yet shee was with

vers:40 them. Then the Apostle put them all forth, and kneeled downe, and prayed: and turning him to the body hee sayd, *Tabitha* arise; and shee opened her eyes: & when shee saw *Peter*, shee sat up. Here was a wonder wrought by a man, farre greater then the recoverie of my health would prove: but this man received

Mat.9. his power from God. Well might the people  
8. marvell when they saw such things; and glorify God, who had given such power unto men. But *Saint Peter* is dead; and in these latter times those miracles are ceased of restoring the dead. What then? I am yet alive; and my cure is not difficult to him who is omnipotent. Hee

Act:19. did worke many wonders by his Apostles, even  
11. upon the living; and speciall miracles by the hand  
vers:12 of *Saint Paul*; so that from his body were brought unto the sick, handkercheifs or aprons; & the diseases departed from them, & the evill spirits went out of them. And hee who wrought cure of the people without meanes, can give such a blessing

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ging to the meanes, that I may thereby be restored againe, many diseases my Redeemer himselfe did cure, while hee was upon earth. It is true that hee is now not here in the flesh: hee is ascended into heaven. But what of that? Though his *humanitie* be there, yet his *divinitie* is every where. I will therefore submit to his pleasure; and I will hope for my health. While hee was upon earth hee delighted in cures; and his *mercie* remaineth still the same: readily will I therefore submit to his pleasure. Once was a man so weake with the palseie; Mar. 2. that hee was borne by fower: and when by reason of the preasse they could not come neere the doores of the house where my Saviour was, they un-covered the rooffe, and let him downe in his bed. When Iesus saw their faith, hee said unto the sick of the palseie, Sonne thy sinnes be forgiven thee. When Peter's wife's another was sick of a feaver, my Saviour did but onely touch her hand, and the feaver left her, and shee arose, and ministred unto them. The people brought unto him all sick folke that were taken with diverse diseases, and torments; and those that were possessed with devills, and those that were lunatick, and those that had the palsy; and hee healed them. It is hee alone that can heale; and therefore to him alone will I pray that I may be healed. Were my disease asould as my body, & my body as ancient as time it selfe; yet hee that can

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can remit my finnes, can restore my health. But my disease is not so ancient; and therefore the cure doeth not seeme to be so hard. Suppose that I have languished a moneth, a quarter, a whole yeare: What if three? What if fixe? What if a dozen yeares? It exceedeth not either his power, or skill to make mee whole.

Mat. 9.  
20.

Mar: 5.  
26.

Hee cured a woman who for twelve yeares together had beene diseased of an issue of blood in her body. Shee, poore woman, had suffered many things of many physitians, and had spent all that shee had; and yet was nothing bettered, but rather grew worse. Thus despairing of any helpe from man, shee addressed herselfe to him who is both God and man. To him that cure was so easie, that shee did but onely  
vers. 29 touch the hemme of his garment. & strait way the fountaine of her blood was dried up, and shee felt in her body that shee was healed of that plague. There was a miracle indeede, that with the touch of a garment the disease should be cured. If such power did lye in the hemme of his garment, what vertue must I needes believe did lie in his body! But what comfort can I receave from this which I reade, when I know that that body is ascended into heaven? Fond woman as I am, why doe I thus waver? Though his flesh be from mee, yet his spirit is with mee. Yea and his flesh, and his blood is offered still unto Christians upon earth. Hee giveth not onely his garment to touch, but allso his flesh: and

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and that not to touch, onely, but even to eat, to feede upon in the blessed sacrament. That woman was cured by the touch of his garments; and shall not I hope for his mercy who feede upon his flesh and blood in the Eucharist? Yes, yes; I must, I will believe that hee for his owne sake will remitt my sinnes; and that (if it may advantage the glory of his name) hee can, and may recover my health.

Yet all this while I thinke but of a disease of twelve yeares standing. What if I had beene sick for eightene yeares together? Might I therfore despaire of his power? Noe, noe; I might not; I durst not. Doe not I reade of a woman who had a spirit of infirmitie eightene yeares, and was bowed together, and could in noe wise lift up herselfe? Lu: 13.  
11. A disease shee had which in effect was not all-together unlike unto mine; for I stoope too, and am almost bowed together through the weakenesse and infirmitie of my body; and cannot lift up my selfe, but am enforced to require the aide of my friends and attendance to raise mee, and to support mee. Yet I reade that when Iesus saw her, hee vers: 12 called her unto him, and said unto her, Woman thou art loosed from thine infirmitie: And hee vers: 13 layd his hands on her, and immediately shee was made straite, and glorified God. It may be his pleasure to speake such comfort allso unto mee: for I have not beene sick so many  
yeares



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yeares as was shee: and I seeke my Saviour, which shee did not, although I must acknowledge it is his grace which worketh in mee this my seeking of him: yea and I begge the cure, whereas shee was asked if shee would be cured. Why then should I not hope that hee will lay his hands upon mee, and make mee strait, and restore mee whole, as hee did that woman, that I may glorifie him for it?

But suppose that my disease had continued above twentie yeares: suppose above thirtie: should the long continuance make mee determine the cure impossible? Nothing lesse: for

10. 5. 5. I reade that a certaine man was at the poole of  
Bethesda, who had an infirmitie thirtie and  
verf. 6. eight yeares: and when my Iesus saw him lye  
there, and knew that hee had beene now a  
long time in that case, hee said unto him,  
verf. 7. Wilt thou be whole? The impotent man answered him, Sir I have noe man, when the water is troubled, to put mee into the poole; but while I am coming, another steppeth  
verf. 8. downe before mee. Iesus saith unto him, Rise,  
verf. 9. take up thy bed, and walke: and immediately the man was made whole, and tooke up his bed, and walked. Loe here is some comfort still: thirtie and eight yeares continuance was nothing to Christ. Hee who is eternall seeth all things at once, and doeth all things without difficultie. Surely that man was intended for a patterne of patience; and that I might learne  
consentedly

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contentedly to suffer what my God shall lay upon mee. Hee despaired not of health though his disease was *inveterate*; but hee lay at the poole, and expected still the hand of mercy to lift him into the water, nothing doubting of the cure if hee could in due time but get into the poole. Nor may I despaire of what my God can doe; but I must continue in my applications, enduring mine affliction with patience, and referring all to his holy pleasure. I must be as constant in my prayers as the man was constant in his attendance at the poole. At thy gate, ô Christ, I must, I doe continually be. Thy blood, ô *Iesus* is the onely *Bethesda* for my distressed soule. Lord leade mee into that poole of blood by the hand of faith, and then I shall not distrust the effect of that laver. O cleanse my soule, and then I shall willingly submit to thy pleasure for my body.

But still, ô still my paines increasse, and my flesh consume's. I pray, and I begge, and I beseech; and yet I find noe ease, noe reliefe. The continuance of my sicknesse doe's but teach mee the ignorance of the *Physitians*; or the deadnesse of the druggs and potions. I am thyeted, and I am physicked, and my body is become the very shop of an *Apothecarie*; and yet I find noe ease, noe comfort. 'Tis true that thirtie and eight yeares continuance of a maladie hindered not *Christ* from curing with a word. But if it had remained longer, could hee

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hee have done the like? Yes surely: why not? Hee himselfe could as well have done *that*, as have given power to his Apostles to restore the Cripple, who had beene fortie years lame. This was done by Peter and Iohn

Act: 14 for the man that was above fortie yeares old,  
22. and had beene lame from his mother's womb,  
c: 3. 2. even on him was shewed this miracle of healing

I may hope for some favour too from the hands of my God: for though to mee it might appeare almost a miracle that I should recover, yet with God it is as easily effected by a word, as was the greates creation of heaven and earth.

I will therefore submit to his pleasure, and rest upon his goodnesse. Hee is a God of mercy, and tender compassion: hee is the greates Physitian both of soule, and body: hee hath allway delighted in acts of charitie. It was his promise upon some conditions, to heale a whole

2. Chr: land: for his owne words are, *If my people*  
7. 14. *which are called by my name, shall humble themselves, and pray, and seeke my face, and turne from their wicked wayes; then will I heare from heaven, and will forgive their sinne, and will*

*heale their land. I am one of the people, o Christ*

*that is called by thy name; for a Christian I am*

*though a sinfull, and a feeble Christian; and*

*thou hast humbled mee with this thy visitation*

*and grace thou hast given mee ( I blesse thee*

*for it ) to humble my selfe in the consideration*

*of mine iniquities, and to pray; and to seeke*

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thy face. Lord perfect thy good workes, and  
make mee turne from mine iniquities; and  
then heare mee from heaven, and forgive my  
sinne; and (if it may stand with thy eternall  
decree) heale thy servant.

Hee hath likewise shewed his mercy even  
in healing of waters: for his Prophet *Elisba* 2. King  
went forth to the spring of un-wholesome waters, 2. 21.  
and cast salt in there, and said, Thus saith the  
Lord, I have healed these waters; there shall not  
be from thence any more death, or barren land.  
So the waters were healed, according to the saying ver: 22  
of *Elisba the Prophet*. Lord I have waters too  
that require thy helpe; for they are un-whole-  
some, they are sinfull. I weepe, and I lament;  
my teares runne downe on my cheekes; and all  
either with extreamitie of anguish, or feare of  
death, or despaire of thy power to restore mee  
to health: few of them are for my sinnes, few  
of them for my transgressions. But some hope  
I have that thou wilt likewise heale these  
waters; for allready thou hast cast some salt  
into them; I find by my tast that they are  
brackish, that they are brinish. Lord let mee  
be noe longer a barren land, but make mee  
fruitfull in good works, that I may be like unto  
a tree planted by the rivers of water, that bringeth  
forth his fruite in due season: and then though  
this leafe for a time may faile, though the  
flower of my body may be cropped, or mowed  
for the haruest; yet I know that my Redee-

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mer will not cast it into the fire, but will  
make it *spring up* hereafter in *eternall glory*.

Hee hath also *healed* the persons of diuerse  
Ps: 107. of his people; for so saith the Psalmist, *Hee*  
20. *sent his word and healed them, & delivered them*  
*from their destructions.* So Isaiah prophesieth con-  
Is: 19. cerning Egypt, saying, *The Lord shall smite E-*  
22. *gypt; hee shall smite and heale it; and they shall*  
*returne even to the Lord, and hee shall be intreated*  
*of them, and shall heale them.* O what comfort-  
able words were these to *Egypt*! Hee may,  
if hee please, cheere mee up also with the  
like; for hee hath already *smitten* mee; and  
in his loving kindnesse hee hath so *sanctified*  
this *affliction*, that by it hee hath made mee  
to *returne unto him*. O Lord now, if it be thy  
pleasure, be thou *intreated of mee, & heale mee.*

*This God is the same God who speaketh*  
by the mouth of Moses, and saith, See now  
Deut: that I, even I am hee, and there is noe God with  
32. 39. mee: I kill, and I make alive; I wound, and I  
heale; neither is there any that can deliver out of  
my hand. *This is the same Lord whom Han-*  
nah did magnifie in her thankfull Song, and  
said, *The Lord killeth, and maketh alive; hee*  
1. Sam. *bringeth downe to the grave, and bringeth up.*  
2. 6. *This is the same God of whom Iob his seruante*  
professeth and boasteth, saying, *Hee maketh*  
Iob. 5. *sore, and bindeth up; hee woundeth, and his*  
18. *hands make whole.* *This is the same Lord*  
*VVhom David commandeth his soule to*  
*magnifie*

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magnific, and faith, Blesse the Lord ô my  
 soule, and all that is within mee blesse his Pl. 103  
 holy name: Blesse the Lord ô my soule, and 1.  
 forget not all his benefits: Who forgiveth all vers: 2.  
 thine iniquities; who healeth all thy diseases; vers: 3.  
 and who redeemeth thy life from destruction.  
 this God is the same God who alone hath po- vers: 4.  
 wer over soule & body; & can, if hee please,th,  
 preserve them both. Hee it is whose mercies  
 were promised to his Church, when by his  
 Prophet hee said, The light of the Moone  
 shall be as the light of the Sunne; and the Is: 30.  
 light of the Sunne shall bee seavenfold as the 26.  
 light of seaven dayes, in the day that the  
 Lord bindeth up the breach of his people, and  
 healeth the stroake of their wound. Hee it is  
 who giveth such Euangelicall promises to  
 penitent Iudah, and saith, I have seene his  
 wayes, and will heale him; I will leade him Ez: 7.  
 also, and restore comforts to him, and to his 18.  
 mourners. I create the fruite of the lipps,  
 peace, peace to him that is farre off, and to him vers: 19  
 that is neere saith the Lord, and I will heale  
 him. This is hee who inviteth Israel to  
 come unto him, and saith, Returne yee  
 back-sliding Children and I will heale your Jer: 3.  
 backsliding. And this is hee to whom Is- 22.  
 rael replyeth, and saith, Behold wee come vers: 13  
 unto thee, for thou art the Lord our God.  
 Truly in vaine is salvation hoped for from  
 the hills, and from the multitude of moun-



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*Isa. 30.  
17.*

*Hos. 6.  
1.*

*taines ; truly the Lord our God is the salvation of Israel. This is hee who promisseth unto Zion, saying I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee an out-cast, saying, This is Zion whom no man seeketh after. This is the same Lord to whom the people of Israel addressed themselves, when they said, Come let us returne unto the Lord ; for hee hath torne, and hee will heale us : hee hath smitten, and hee will bind us up. Since then my God hath cured both lands, and waters, and bodier, and foules : Since hee woundeth, and hee healeth ; none can deliver out of his hand : Since hee bringeth downe to the grave, and bringeth up : Since hee woundeth, and his hands make whole : Since it is hee onely who forgiveth all our iniquities, healeth all our diseases, and saveth our lives from destruction : Since it is hee that bindeth up the breach of his people, and healeth the stroake of their wound : Since it was hee that promised to penitent Iudah, that hee would restore comforts to him and to his mourners : Since it is hee alone who is the salvation of Israël : Since it is hee that promised unto Zion to restore health unto her, and to heale her of her wounds : I will resolve therefore, with the people of Israel, to returne unto him ; for hee hath torne mee, and hee alone can heale mee ; hee hath smitten mee, and hee alone can bind mee up. To him, to him will I humbly sue for the cure of my wounded*  
and

*Tear. in a languishing sicknesse. 605*  
and distressed soule; and to him will I willingly  
submit my weake, and feeble body. I will  
powre out my soule unto him; I will send up  
my supplications unto him, and will pray and  
say.

### *The Prayer.*

**G** Reate Creatour, full of compassion; who  
both sendest sicknesse, and restorest health;  
be thou graciously pleased (I most humbly  
beseech thee) to turne thy wrath from thy  
distressed servant. Thy hand, o Lord, is  
heavie upon mee in this languishing consump-  
tion; and the sting of my transgressions pierceth  
mee with sharpe, and grievous torments. Yet I  
must confesse, o my God, that my sufferan-  
ces doe not any wayes equall mine offences; nor  
can the paines which I endure satisfie thee  
mine offended Lord for the least of my trans-  
gressions. O, my sinnes are upon mee, and I pine  
away in the punishment for them; how then  
shall I live? My body languisbeth, my flesh  
consumeth; and now am I very neere drawne  
unto the dust of death. Thou with thy rebukes  
doest correct mee for mine iniquities; thou makest  
my beautie to consume away like a moath. I am  
chastened with paine upon my bed, and the mul-  
titude of my bones with strong paine, so that my

Eze:33  
10.  
Psa:22.  
15.  
Psa:39.  
11.  
Iob:33  
19.  
vers:40  
life

606 *Tear. in a languishing sicknesse.*

- life abhorreth bread , and my soule the daintie  
 vers. 21 meate that is to be desired. My flesh is consumed away that it cannot be seene ; and my bones  
 vers. 22 that were not seene, stick out. My soule draweth neere unto the grave; and my life to the destroyers,  
 But yet I know that with thee , ô God , is  
 Mat. 9. compassion , and tender mercies. The whole  
 12. have noe neede of the Physitian ; but such as I, who am sick, and in miserie. O that it might be sayd of mee as it was by Mary concerning  
 10: 11. her brother *Lazarus* , even that *Shew* whom  
 3. thou lovest is sick. O my God make mee thy friend in heart and soule, and graunt that I may expresse it in my dutifull obedience to all thy commandements : and then be thou my friend  
 Ps. 41. 1 in thy succour and reliefe. Deliver mee now  
 vers. 2. in this time of trouble ; preserve mee , and (If it may be thy good pleasure) keepe mee alive ; make mee blessed upon the earth, and deliver mee  
 vers. 3. not over into the hands of death. Lord strengthen mee upon this my bed of languishing : make thou, & turne thou all my bed in my sicknesse. Thou  
 Ps. 118. hast chastened mee sore ; ô give mee not over unto  
 18. death ; but deliver my soule from death , mine  
 Ps. 116. eyes from teares , and my feete from falling, that  
 8. I may walke before thee in the land of the living.  
 vers. 9. Unto thee , ô my God, doe I stretch forth my  
 Ps. 143. hands : my soule thirsteth for thee as a thirstie  
 6. land. Heare mee speedily , ô Lord ; my spirit faileth : hide not thy face from mee , for I am  
 vers. 7. become like unto them that goe downe into the

pit.

*Tear. in a languishing sicknesse. 607*

pit. Thou hast promised by thine Apostle,  
that the prayer of faith shall save the sick, and <sup>Iam:5.</sup>  
that thou wilt raise him up. Lord I pray unto <sup>15.</sup>  
thee; strengthen thou my faith: I am sick  
Lord; raise thou mee up, and make good  
unto mee, that, thy promise by thy holy  
Apostle. Heale mee, ô Lord, and I shall be <sup>Ier:17.</sup>  
healed; save mee and I shall be saved; for thou <sup>14.</sup>  
art my praise. O Lord I call upon thee; hast <sup>Pf:141.</sup>  
thee unto mee; consider my voyce now I cry unto <sup>1.</sup>  
thee, and restore mee to health. But howsoe-  
ver if thou hast otherwise determined of mee,  
ô my Iesus cleanse thou mee by thy blood, and  
cure my soule by the merits of thy passion. My  
sinnes, I must confesse, are the cause of my  
sicknesse: but doe thou, ô God, blott out as a <sup>Pf.44.</sup>  
thick clowde my transgressions, & as a clowde my <sup>22.</sup>  
sinnes: returne unto mee, for thou hast redeemed  
mee. O give mee patience in this time of ad-  
versitie; give mee comfort in the examples of  
thy mercy; and give mee assurance of thy love  
in the sanctifying of this sicknesse unto mee.  
As my body doeth dayly draw neerer to the  
earth, so make my soule allso dayly draw  
neerer unto heaven. If it may be thy pleasure  
to restore mee to health againe; ô let it be thy  
mercy allso to renew mine obedience. But if  
thou art resolved by this disease to free mee  
from the labours of this wearisome world, and  
to bring mee downe to my grave; for thy  
Christ's sake, o my mercifull and indulgent

608 *Tear. in a languishing sickness.*

*father, bring thou my soule into thy celestiall  
paradise. O graunt that my sinnes may con-  
sume farre faster then doeth my flesh : and as  
thou takest away the strength of my body, so be  
pleased to adde unto the strength of my faith,  
I am thine, o Saviour, and cost thee deere,  
even the very blood that issued from thy cruci-  
fied body: be thou allso mine, o Iesus, both  
now and for ever. Abate the temptations of  
Satan; and arme mee with strength to resist  
his suggestions. Ravish my soule with the  
love of thy selfe, that so I may with willingnesse  
forsake the vanities of this world; with readi-  
nesse lay downe this tabernacle of flesh; and  
with comfort, that my soule may meete thee my  
God, and my mercifull Redeemer. O God  
comfort mee : O Christ strengthen mee : O  
Iesus save mee. Prepare mee for the happie  
hower of my deliverance from this world : and  
then bring mee out of this valley of teares to  
those waters of comfort, where I may sing  
triumphantly to the honour of thy name,  
through Iesus Christ my Lord, and my Re-  
deemer. Amen.*

THE

## THE TWENTIE-FIFTH SUBJECT. 25.

*Teares of a mother on her death-bed  
blessing her children.*

The Soliloquie Consisting of  
two parts : viz :

- 1 { *Her preparation to blesse them.*
- 2 { *The blessing it selfe ; ending in a  
prayer.*

The First part of the Soliloquie, 1.  
being her preparation to blesse  
them.

## THE EJACULATION.

vers. 1.

{ Give eare to my words , O  
Lord ; consider my medita-  
tion.

Psal. 5.

vers. 2.

{ Hearken unto the voyce of  
my cry, my king, and my God ;  
for unto thee will I pray.

**C** *Children are an heritage of the Lord (saith ps. 127.  
the Psalmist) ; and the fruit of the wombe 3.*



## 610 Teares of a dying mother.

is his reward. True indeede, they come from the Lord; and happy are they if they returne unto him. Gracious hath my God beene to mee in the loane of my issue: but unlesse hee shall be pleased to adde grace unto nature, his blessing will be fearfully converted into a curse. Weakenesse possesseth my body; faint-  
 2. Tim. nesse my spirits; and the time of my departure is  
 4.6. neere at hand. Goe I must; yea and I am willing and joyfull to meete my God: but oh the thought of my children disturbeth my mind; and the consideration of what may become of them, filleth my dying heart with cares and anxieties. If they live not in the feare of him who lent them unto mee, my poore issue may become the fwell of hell. What shall I doe? If I should live, I would take such care (by the blessing of my God) as that I might be a meanes to nurture them up in the feare of the most high: but if I am taken away from them, who can tell what their education may prove? Strangers may governe them, and such people (for ought I know) may undertake their tuition, as may neglect the care of religious instructions, and suffer them to runne head-long to the gulfe of perdition. O what a curse would it prove beyond expression, if that part of my selfe which is divided into little ones, if those which cost mee so many pangs and throwes, should be disobedient to my God, and so be sentenced to the  
 flames

Teares of a dying mother. 611

flames of eternall horroir ! Alas I can doe noe more then what the Lord will permit mee. While I am *here* I am bound both by *nature* and *grace* to endeavour my *utmost* for their holy advantage: but when I shall be *dissolved*, & lye in the *cold clods* of my *mother earth*, then can noe more care be expected from *mee*. Ah my poore infants; litle doe they thinke how they will *misse* their *mother*; and wish mee *alive* againe, as if they envyed my happiness. *Hither* and *thither* they may be *tossed* and *tumbled*; and (which is worst of all) they may be brought up in *ignorance*, or in *lewdesse*, and *sensualitie*. Mee think's I see the frownes of a *stepmother*, and the *knitted browes* menacing nothing but *crueltie* and *tyrannie*: and then, mee think's, they *weepe* in *one corner*, and *lament* in *another*; & bemoane their hard happ in the losse of my selfe. Their *hungrie bellies* may be pinched with *famine*, their *bodies* with *cold*, and their *backs* with *stripes* when I shall not either *heare*, or *see*, or *know* it, my *head* being layed in the *low* and *silent grave*. *Helpe* they may call for, when none will have the pittie to render them helpe. So they may *want* and *cry*, and be *beaten* and *cry*, and be *turned out of doores* and *cry*, when yet neither *mercy* will *heare*, nor *charitie* *hearken* to the complaints of the *motherlesse*.

But why doe I spend so many of these

## 612 *Teares of a dying mother.*

swift minuits of my short continuance in such  
 pensive, melancholick, and distrustfull thoughts  
 and feares of what may happen? True it is  
 that these, and others, yea and worse inconveni-  
 ences may happen to their bodies, and yet they  
 may prove the children of the Most high. That,  
 O that, is all that I aime at: for though I  
 would not willingly have them suffer in their  
 bodies; yet I would not for a thousand worlds  
 that they should suffer in their soules. Hunger,  
 and thirst, and stripes, and nakednesse may be  
 endured; and in time, either age, or wealth, or  
 friends may free them from these out-ward  
 sufferances: but ignorance and ungodlinesse  
 (without the infinite mercies, and goodnesse  
 of my Redeemer) will be punished with  
 torments that shall never have end. O what  
 shall I doe then for my poore distressed  
 children? Grieve I doe; but I feare that I  
 offend in it: mourne I doe; but I doubt it is  
 more then indeede Leught. God is not weak,  
 or ignorant, or impotent. Hee hath beene a  
 father to mee from the time of my conception;  
 and shall I yet distrust in his providence and  
 protection of my children? This were either to  
 suspect his power, or to deny his mercie. I know  
 it is his desire that they should be heires of sal-  
 vation; and I know that hee can effect what-  
 soever hee desireth. To him therefore I will  
 leave them; to his care and tuition I will referre  
 my tender and beloved plants. And that hee

*Teares of a dying mother. 613*

may the more willingly become their *guardiaen* when I shall leave them, while I live I will beseech him with abundance of my *teares* to admitt them *his servants*. The wife of Zebideus made a *bolder request* to my gracious Redeemer: for shee besought him that those her *Mat: two sonnes* might sit, the one on his right hand, *20.21.* and the other on his left, in his Kingdome. Shee *vers. 22* poore woman (as Christ replied) did not know what shee asked. Shee knew not that the Kingdome of Christ was *celestiall*; but dreamed of an *earthly diademe* and glory. Her request was therefore the fuller both of *boldnesse* and *ambition*, whom *noe place* would serve for those her children, but what was highest and next to *supreamest* majestie. Yet mee thinks I cannot much blame her for her love to them whom so dearly shee had bought. There is *noe earthly love* to be compared to the love of a woman; nor is any *womans love* to be compared to the love of a mother. Surely David did not know how strong this passion of love is in the weaker vessells, when hee said, *The love of Jonathan to him was wonderfull, 2. Sam.* passing the love of women. Wee mothers are *1. 26.* like unto the charet of King Solomon whereof *Cant: 3.* though the pillars were of silver, and the bottome *10.* of gold, and the covering of purple; yet the midst thereof was paved with love for the daughters of Ierusalem. Can a woman (saith God) forget *Is: 49.* her sucking child, that shee should not have com- *15.*

## 614 Teares of a dying mother.

*passion on the sonne of her wombe ? 'Tis very rare indeede , and yet it is possible : for hee himselfe doeth say that they may forget. Yet seldome is love forgotten in the mother of*  
*children , in whom it is commonly as strong as death : for many waters cannot quench it, neither can the floods drowne it. Much therefore I cannot blame the wife of Zebedeus for the fervency of her affection to her beloved Sonnes. All that shee erred in was both in the thing shee requested , and in the person to whom shee tendered her petition. Surely without offence I may likewise besiech my mercifull Saviour, that hee will be pleased to undertake the protection of my young ones. It is a petition more proper for mee then her's was for her; for shee was living, and might have beene a comfort unto them : but I am dying; I am leaving the world; I lye drawing on , and wayting for that blessed hower of my Saviours coming. All that is left mee now to doe is onely to blesse them before my departure : and this is the best legacie that I can bequeath unto them. I must , I will blesse them by the leave and favour of my God; yet not as from my selfe, but onely from God : not as thinking that my power can purchase their happinesse; but praying to him that his blessing may prosper them. Thus*  
*by faith did dying Iacob blesse both the Sonnes of Ioseph , and worshipped leaning upon the top of his staffe. Thus old Isaak*  
*said*

Cant. 3  
 6.  
 vers. 7.

Heb. 11  
 21.

Teares of a dying mother. 615

said unto Esau his Sonne, Behold now I am Gen. 27  
old, I know not the day of my death: now 2.  
therefore take I pray thee thy weapons, thy vers. 3.  
quiver, and thy bowe, and goe out to the  
field, and take mee some venison; and make vers. 4.  
mee savourie meate, such as I love, and bring  
it to mee that I may eate, that my soule may  
blesse thee before I dye. Thus Isaac blessed  
Jacob, and said, God All-mighty blesse c. 28. 3.  
thee, and make thee fruitfull, and multiplie  
thee, that thou mayest be a multitude of  
people. Thus Jacob blessed the twelve tribes c. 49.  
when hee spake unto them, and blessed them; 28.  
every one according to his blessing hee blessed c. 31.  
them. Thus Laban even in the time of his 55.  
health rose up, early in the morning; and  
kissed his Sonnes and his daughters, and bles-  
sed them; and then departed, and returned  
to his place. Yea thus even Moses (who  
was but a leader of the people, and not so  
neerely linked unto them by the bonds of  
nature) blessed them, and sayd, The Lord Deut. 1.  
God of your fathers make you a thousand 11.  
times so many more as yee are, and blessed you  
as hee hath promised you. Thus the same  
Moses againe, drawing neere to the time of  
his leaving the world, with his blessing did c. 33. 1.  
blesse the children of Israel before his death. Thus  
when the dayes of David drew neere that hee 1. King  
should dye, hee gave a charge and a blessing to 2. 1.  
his beloved Sonne Solomon. And noe marveile,  
since



## 616 Teares of a dying mother.

- Num: since it is most true that *hee whom God bleſſeth*  
 22.6. *is bleſſed, and hee whom hee curſeth is curſed.* The  
 bleſſing of a parent is nothing but a prayer to  
 1. Sam. 1. the giver of good things, that hee may be plea-  
 17. ſed to ſend *his bleſſing on their iſſue.* Mee  
 thinks therefore the words of Samuel which  
 hee ſayd unto the people, doe take a deepe  
 1. Sam. 12. 23. impreſſion in my breſt: for hee ſayd, God  
 forbid that I ſhould ſinne againſt the Lord in cea-  
 ſing to pray for you. With leave then of my God  
 I will ſee my children, and I will kiſſe them as  
 Laban did *his* and I will likewiſe bleſſe them,  
 „ The Lord direct mee in my prayers for them;  
 „ and the Lord accept my prayers, & grant my  
 „ requests which I ſhall make unto him for  
 „ them.

- 
2. The Second part, being the bene-  
 diction or bleſſing it ſelfe; ending  
 in a prayer.

**M**Y deereſt children, yee whom *I love* in  
 the tender & yerning bowells of affec-  
 tion; draw neere, and attend to the words of  
 your dying mother. A weake woman yee ſee I  
 am; but yet ſinfull I am, which peradventure  
 yee ſee not. O weepe not, my prettie ones: doe  
 not pierce and breake my troubled heart with  
 your ſad laments. I muſt dye, my litle ones,  
 and goe to a better place, whither yee I hope  
 ſhall

*Teares of a dying mother. 617*

shall one day follow mee. Wee came not together into the world; nor shall wee goe together out of it. In vaine doe yee shed those teares of sorrow: for although nature teacheth you to bewaile my departure, yet grace will teach you to moderate your mourning. My heart even bleeds to leave you behind mee, fearing lest yee will forget the commandements of your God. I should be sorrie to have just cause to say unto you as Moses did to the Levites; yet I will put you in mind of his words. Behold (sayd hee) while I am yet alive Deut. with you this day, yee have beene rebellious 31.27. against the Lord; & how much more after my death? I know that after my death yee vers. 29 will utterly corrupt your selves, and turne aside from the way which I commanded you; and evill will befall you in the latter dayes, because yee will doe evill in the sight of the Lord, to provoke him to anger through the worke of your hands. But I am perswaded Heb. 6. better things of you and things that accom- 9. panie salvation, though I thus speake. O my deare ones, hearken unto the words which I shall say. They must be my legacie unto you: heare mee with patience; and treasure up in your memories the last speech of your fainting, your dying mother.

How deare yee cost mee before yee had life; and what pangs and torments I suffered for you before yee were heard or seene in the world, yee cannot

## 618 Teares of a dying mother.

cannot imagine, nor I expresse. Yet all was  
 10a:16. forgotten for joy that yee were borne; and hoping  
 21. that yee would adde unto the quire of Saints.

To this purpose I have laboured and taken  
 care for the *nourishment* both of your *soules &*  
*bodies*; and for your *sustentation* (so much as  
 in mee lay) from the *breast* to this *instant*.  
 O what sad and perplexed *thoughts* have I  
 had for you in the *day times*; and how many  
*howers* have I borrowed from my *sleepe* in the  
*nights*, to thinke what would become of you,  
 if yee should not be obedient to the *commande-*  
*ments of my God!* To the same God they  
 are best knowne. O how often upon my  
*knees* have I *prayed* for your *happinesse*;  
 and *wept*, and *mourned* when yee have  
 done what yee *ought not!* To him is it best  
 knowne to whom I now am *goeing*. Some-  
 times when yee have *offended*, I was enforced  
 to *correct* you: but each *stripe* which yee recea-  
 ved did *cut mee* into the *heart*. In many things  
 yee *failed*, because yee were *young*: and in  
 many things *I failed* too, because I am a  
*weake* and a *sinfull woman*. If at any time yee  
 thought that *I did not my duty*, take heede  
 that hereafter yee remember it not to my  
*dishonour*. Ponder in your minds that curse  
 which wretched *Ham* the father of Canaan  
 received from Noah, when hee saw his  
 Gen:9. *nakednesse* and tould his brethren. *Cursed*  
 25. (laid Noah) *be Canaan: a servant of servants*  
 shall

Teares of a dying mother. 619

shall hee be to his brethren. But because  
Shem and Iaphet tooke a garment, & layd it verf:13  
upon their shoulders, and went backward,  
and covered the nakednesse of their father,  
and their faces were backward, and they  
saw not their father's nakednesse; therfore  
hee sayd, Blessed be the Lord God of Shem, verf:16  
and Canaan shall be his servant. God shall verf:17  
enlarge Iaphet, and hee shall dwell in the  
tents of Shem, & Canaan shall be his servant.  
Consider with your selves that I am your  
mother. Whatsoever imperfections yee have  
discovered in mee, doe in some kind reflect  
even upon your selves: for as your bodies were  
mine, so my credit and good name you must  
account to be yours. But I cannot thinke that  
yee will neede more advice for this, which  
even nature it selfe should teach you to prac-  
tise.

My time is but short; my speech beginneth  
to faile mee. I will not trouble you with  
much, although something more I must say  
unto you, which I hope yee will remember  
when I shall sleepe in the dust. Your first and  
chiefest duty must allways be for the service  
of your God. If yee will dayly observe the  
benefitts which hee sendeth you, yee cannot  
choole but thanke him dayly for his blessings.  
Let it be your care to ground your actions  
upon his written law. Under-take nothing  
which is not warranted by his word: and

## 620 Teares of a dying mother.

goe forward in nothing by unlawfull meanes, or to a bad intent. Beginne all in him, and continue in him, and end in him; and hee himselve will be your reward. If yee allways preserve religion in your hearts, yee will allways have quietnesse and content in your minds. First make him your God, and then distrust not his providence; noe nor his love and compassion while yee remaine his children. In whatsoever vocations yee shall leade your lives, be sure that yee be conscionable industrious and laborious in them; & then leave the event and the blessing to his good pleasure. I would feine have you be his children much more then yee are mine: for yee have nothing from mee but your sinne and corruption; but from him you must expect both grace and glory. If therfore yee strive to blesse and magnifie your God, yee may be sure that your God will both blesse and glorifie you his children. Remember that the blessing of the Lord maketh rich; and hee addeth noe sorrow with it. Take heede therfore to your selves, & let him be in all your thoughts; for even for them yee must account at his greate tribunall. Take heede unto your words, that they give none offence either to God or man. There is a sort of people who blesse with their mouths, but they curse in their inward parts. I would not have you be of the number of them: for as they love cursing, so it shall happen unto them: they delight not in blessing, therfore shall

Prov.  
10.22.

Pl:62.4

Pf:109  
17.

## Teares of a dying mother. 621

shall it be farre from them. As they cloath themselves with cursing like as with a garment, so it shall come into their bowells like water, and like oyle into their bones. Take heede allso unto your actions, that there be not wickednesse in the intent, nor sinne in the prosecution of them: for howsoever they shall appeare in the eye of the world, they will be stricktly & justly examined by the righteous judg. First be yee sure that yee blesse your God, and then yee may expect a blessing from him. When Deut:8 yee have eaten and are full, then yee shall blesse 10. the Lord your God. Remember the congregation of Israël, how they blessed the Lord God of 1.Chri: 29.20. their fathers, and bowed downe their heads, and worshipped the Lord. Remember how the Neh:9. Levites encouraged the people unto it, and said 5. unto them, Stand up, and blesse the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing, and praise. Remember how the Psalmist moved them unto it when hee cryed, O blesse our God Ps.66.8 yee people, and make the voyce of his praise to be heard: be thankfull unto him, and blesse his Ps:100. name. Remember how David resolved 4. saying, I will blesse the Lord which hath given Ps:16.7 mee counsell. Remember how hee decreed saying, I will blesse thee while I live, I will lift Ps:63.4 up my hands in thy name. Remember how hee encouraged his soule to this duety, saying, Ps:103 Blesse the Lord ô my soule; and all that is within 1.

mee



## 622 Teares of a dying mother.

- vers. 2. mee blesse his holy name : Blesse the Lord  
 ô my soule , and forget not all his benefits :  
 vers. 3. Who forgiveth all thine iniquities ; who  
 healeth all thy disease. Remember how hee  
 1. Chr: practised it when hee blessed the Lord before  
 29. 10. all the congregation, and sayd, Blessed be thou  
 Lord God of Israël our father for ever and  
 vers. 11 ever. Thine ô Lord is the greatnesse , and  
 the power, and the glory, and the victory, and  
 the majestie ; for all that is in the heaven, and  
 in the earth. is thine : thine is the Kingdome  
 ô Lord , and thou art exalted as head above  
 vers. 12 all. Both riches and honour come from thee,  
 and thou reignest over all ; and in thine hand  
 is power and might ; and in thine hand it is to  
 make greate , and to give strength unto all :  
 vers 13 Now therefore our God wee thanke thee , and  
 praise thy glorious name. And remember  
 Neh. 8. how Ezra blessed the Lord , the greate God ;  
 6. and all the people answered Amen Amen  
 with lifting up their hands ; and they bowed  
 their heads , and worshipped the Lord, with  
 their faces to the ground. Thus if yee blesse  
 him , if yee love him , if yee honour him , if yee  
 obey him , hee will so blesse you that yee shall  
 delight in his service , and be filled with his  
 goodnesse. Carie in your minds those words  
 Pl. 128. of the Psalmist , Blessed is every one that feareth  
 1. the Lord ; that walkeeth in his wayes : For thou  
 vers. 2. shalt eat the labour of thine hands : happy shalt  
 Ier: 17. thou be , and it shall be well with thee. Blessed  
 7.

## Teares of a dying mother. 623

is the man that trusteth in the Lord, and whose hope the Lord is. Remember how after the death of Abraham, God blessed his Sonne Isaac. Gen. 25  
11.

So hee may you, and so hee will you, when I, your poore feeble mother, am stretched forth and returned to the earth; if yee will heare his voyce, and observe his statutes. If so yee will doe, then the Lord your God will blesse you in all the workes of your hands which yee shall doe. Deut: 14. 29.  
Hee who created man in his owne image both male and female and blessed them, even the same Lord will blesse you if yee be righteous; and with favour hee will compasse you as with a shield. Gen. 1. 27.  
vers 28  
Ps. 5. 12  
Ps. 115. 13.  
Hee will blesse them that feare him, both small and greate. 2. Tim: 4. 6.

And now my children I have not much more to say to you; for the time of my departure is at hand. If yee doe heartily love your God I know that yee will affectionately love each other: yee will be observant to your guardians, and instructours: yee will be courteous unto all. Be not dismayed at any crosse, or affliction; at any losse, or povertie which may fall upon you: but seeke yee first the Kingdome of God, and his righteousnesse; and then all other things shall be added unto you. Mat: 6. 33.  
Deut: 28. 8.  
Then the Lord shall command the blessing upon you, both in your store-houses, & in all that yee set your hands unto. Hee shall blesse your bread, and your water; and take away sicknesse from the midst of you. Blessed shall yee be in the citty, and Ex: 23. 25.  
Deut: 28. 3.  
blessed

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- vers. 4. blessed shall yee be in the field. Blessed shall  
 be the fruits of your bodies and the fruit  
 of your grounds, and the fruits of your cat-  
 tell, and the increase of your kine, and the  
 vers. 5. flocks of your sheepe : Blessed shall be  
 vers. 6. your basket, and your store. Blessed shall yee  
 be when yee come in, and blessed shall yee be  
 c. 7. 13. when yee goe forth. The Lord will love you,  
 and will blesse you, and multiplie you; hee  
 will also blesse the fruit of the wombe unto  
 you, and the fruit of your land, and your  
 corne, and your wine, and your oyle, and  
 the increase of your kine, and the flocks of  
 c. 28. your sheepe in the places where yee shall live.  
 12. Hee will open unto you his good treasure; the  
 heaven to give the raine unto your land in  
 his season, and to blesse all the worke of your  
 Gen. hands: and yee shall lend unto many, and yee  
 49. 25. shall not borrow. Hee shall helpe you, and  
 blesse you with the blessings of heaven above;  
 blessings of the deepe that lyeth under; and  
 blessings of the breasts, & of the wombe. And  
 that hee may thus blesse you, the same Lord  
 direct your hearts, & preserve you in his blessing.

All that I can doe now, is to pray for you;  
 and my weakenesse will hardly permit mee to  
 doe that: yet so long as I can speake I trust I  
 shall pray; and in my petitions remember  
 both my selfe and you. While I am yet alive  
 it is my duety to pray for you; and it is your  
 duety also, to pray for mee. The Lord graunt  
 that

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that wee may all doe what hee requireth at  
our hands. Doe not yee grieve too much that  
I am so neere my rest: for it is the decree of  
my God, and the longing expectation of my  
wearied selfe. The Lord give you patience to  
endure this affliction: and the Lord give mee  
patience, and perseverance unto the end. Now  
I goe the way of all the earth: Keepe yee the <sup>1. King</sup>  
Charge of the Lord your God, to walke in his <sup>2.2.</sup>  
wayes; to keepe his statutes, and his com- <sup>vers. 3.</sup>  
mandements, and his judgments, and his  
testimonies, as it is written in the Scriptures;  
that yee may prosper in all that yee doe, and  
whithersoever yee turne your hands. The  
Lord give you the blessing of Iudah, and <sup>Deut.</sup>  
heare your voyces; and let your hands be suf- <sup>33.7.</sup>  
ficient for you; and let him be an helper to  
you from your enemies. And the Lord give you  
the blessing of Benjamin: The Lord cover you <sup>vers. 12</sup>  
all the day long, and dwell betweene your shoul-  
ders. And the Lord give you the blessing of  
Ioseph: Blessed of the Lord be your land for the <sup>vers. 13</sup>  
pretious things of heaven; for the deaw; and for  
the deepe that coucheth beneath; and for the pre- <sup>vers. 14</sup>  
tious fruits brought forth by the Sunne; and for <sup>vers. 16</sup>  
the pretious things put forth by the Moone; and  
for the pretious things of the earth, and fullnesse  
thereof; and for the good will of him that dwelt  
in the bush. The eternall God be your refuge, and <sup>vers. 17</sup>  
underneath you the everlasting armes. And <sup>2. Sam.</sup>  
now, o Lord God, let it please thee to blesse the <sup>7.26.</sup>

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vers. 29 house of thy servant, and with thy blessing let  
 Deut. familie of thy servant be blessed for ever. Lo  
 26. 15. downe from thine holy habitation from heave  
 ps. 67. 1 and blesse them. O my God be mercifull un  
 them, and blesse them, and cause thy face to shi  
 upon them.

Gen. And now (with Iacob) I have made an en  
 49. 33. of commanding you; and ready I am to gather  
 up my feete into the bed, and to yeeld up the glori  
 and to be gathered unto my fathors. Once  
 come yee neere my deere ones, that I ma  
 kisse you, and that my cold and clammy hand  
 may be layed upon your heads, that I ma  
 once more blesse you and dye.

Fare-well my prettie ones: fare-well the  
 children of my deare affection. I must leave  
 1. Cor. you; and I hope I shall leave my God with you,  
 13. 11. who will be unto you a father of mercies, and a  
 1. Pet. 3 God of all consolation Once more fare-well.  
 8. Love as brethren; and the God of love and peace  
 2. Tim. be with you. The Lord Iesus Christ be with your  
 4. 23. spirits. Grace be with you all. Amen.

THE TWENTIE-SIXTH SUBJECT. 26.

Teares of a dying woman; wherein is  
set downe her religious exercises.

1 A Soliloquie, in which is set forth.

1 { A desire of life.

2 { The certaintie of death.

2 A godly preparation against the  
minuit of death.

3 A prayer of the sick.

4 The consolation of the godly in the  
bower of death.

5 The resignation of the soule into  
the hands of God.

The Soliloquie: wherein is set forth. I.

1. A desire of life.

I.

THE EJACULATION.

vers. 1.

{ Give eare to my words, o Lord;  
consider my meditation:

vers. 2.

psal. 5. { Hearken unto the voice of my  
cry, my king, and my God;  
for unto thee will I pray.

VV Hen Ahazia had fallen downe 2. King  
through a lattesse in his upper cham. 1. 2.

D d 2 ber



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ber that was in Samaria, and was sick of the fall; hee sent messengers to enquire of Baalzebub the God of Ekron whether hee should recover of that dangerous sicknesse? Every one desireth a fore-knowledg of events, that they might prevent those dangers which otherwise might ensue. Herein, mee thinks, wee endeavour a kind of imitation of our maker, labouring unjustly for his attribute of praescience. But if wee desire what hee forbiddeth, wee seeke but our destruction in the pursuit of our desires. Of some things hee often permitteth us a fore-knowledg; and somethings againe hee hideth from us; that so both by our knowledg wee may conjecture at what a blessing wee should have enjoyed, had not Adam transgressed; and allso that by our ignorance wee may learne to depend upon God. Some things wee thinke wee can certainly foresee, consulting with reason about those causes and effects which are meerely naturall: but yet wee often faile in our expectations, either through the defect of reason; or the indisposition and weakenesse of the second causes; or else, yea and most chiefly by the order of the Most High. Yet some are so fond as to magnifie their reason, and thereupon ground a necessitie of events; not well considering that Although this reason obligeth men, yet it ryeth not him who is farre above both reason and nature. Some againe in their curiositie prying

prying too neerely into things to come, borrow  
 their assistance from the *Prince of the ayer*; ac-  
 counting their knowledg an excellency not  
 tyed to the *lawes of religion*. Thus did that  
 wicked King *Abazia*: but (contrarie to his  
 expectation) hee receaved an answer from  
 a Prophet of the Lord: for *Elijah* said unto vers. 6.  
 him, *Thus saith the Lord, Therefore thou shalt not*  
*come downe from that bed on which thou art*  
*gone up, but shalt surely dye.* O what a dreadfull  
 sentence was this! Especially to him who  
 sought to the *Devill*, that lyer, for his know-  
 ledg; but receaved such an answer from *God*  
 who could not deceive. Thus am I gone up  
 to my bed too, as was that bruised King: I  
 am tormented with sicknesse, and I languish  
 in a disease. O what shall I doe? Faine,  
 mee thinks I would be certified how long I have Ps: 39. 4  
 to live: faine I would live; and yet I am not  
 certaine of life. I am not readie for death; and  
 yet I am heartily afraid that I shall find this  
 death too readie for mee. But why should I  
 not dye? Am I not disturbed with heates and  
 colds; with weakenesse and feeblenesse? Am I  
 not in a world that giveth noe content? That  
 can neither bound my desires, nor yet afford  
 what I seeke? While I am here I am subject  
 to miseries every moments. When I shall be  
 gone, this faintnesse and weakenesse, these  
 troubles and perturbations shall forsake my  
 weake and infirme body. But what then?

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When my body shall sleepe in the silent grave, shall it continue there for ever? Or shall the soule have a decay, and yeald to corruption together with my body of clay, and earth? Noe, noe: nothing lesse. The body shall indeede lye downe in the dust; but yet it shall one day be summoned to rise againe: but the soule is eternall; it shall continue for ever. For ever it shall rest in continuall peace; or for ever it shall be tormented in ever-lasting flames. Noe merveile then, o my sorrowfull soule, that thou art unwilling to leave this tabernacle of flesh, since thou knowest not whither thou shalt flye at thy departure. But why should not I as well hope for felicitie, as dread those torments, when my life shall end? Doe I aske Why? The reason is too plaine. What good can I expect from the hands of him, whom I have never loved; whom I have never obeyed? Those whom hee crowneth with heavenly blisse, are they who sought for it in a miserable life. But I have so lived upon earth as if earth should continue; and I have made choyce of this world for the seate of my happinesse. But now, alas, to my woe I find, that earth can neither afford any true content, nor yet a continuance of that which I accounted good. What now shall I doe? O whither shall I betake my selfe, that I may be partaker of those joyes which are the inheritance of the godly? Faine I would dye the death of  
the

Num.

23.10.

the righteous; and I wish that my last end might be like unto his. But is this a desire easie to be graunted? Alas, had I lived the life of the righteous, I might then have beene sure I should have dyed the death of them. But that, ô that is it which pricketh mee at the heart. I have lived in sensualitie, and this evill day hath beene out of my remembrance; so that I cannot comfort my selfe with the smallest hope of what I so eagerly covet. But what then? Is there noe remedie at all, but that I must have the bitter portion with the damned in hell? God forbid. Hee who hath forborne mee so long when I went on in my wickednesse, may yet (if hee please) afford mee his mercy. It is not above his power; nor will it eclipse his glory. It was once his free promise to a thiefe even dying upon the crosse; *This day shalt thou be with mee in paradise.* His promises allso are sure: they are in him yea, and in him Amen: I doubt not therfore but his mercy was as great as his word was sure. Thus hee saved one, which forbiddeth mee despairing: yet it was but one, which forbiddeth mee presuming. But surely it can be noe presumption to build upon his goodnessse. Hee delighteth not in the death of a sinner. What good can the condemning of mee doe either to him, or his creatures? True it is that his justice maybe magnified by it; but yet it will adde noe glory to his mercy. Againe, there are but a few in heaven to sing forth his

Lu: 23.

43.

2. Cor.

1. 20.

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praises; but infinite millions in hell and destruction dishonour him in their blasphemies. In heaven, mee think's, there is one too few, untill I shall come thither to adde to the number. In hell, mee think's, there would be one too many, if I should be throwne into that gulfe of perdition. O my God since thou hast vouchsafed mee the knowledg of a heaven, yea and of thee the Lord of heaven and earth; allthough my knowledg be imperfect, & thou art offended; yet for the merits of thy Sonne be pleased to make mee a cittizen of heaven. It is most true that there shall in no wise enter into that place any thing that defileth, neither whatsoeuer worketh abomination, or maketh a lye; but they onely which are written in the Lamb's booke of life. Upon these termes my hopes indeede doe languish, and grow more faint then my feeble body. But who is that which condemneth the wicked? Is it not hee who likewise calleth the wicked, and inviteth them to mercy? Is it not hee who telleth mee by his Prophet, and saith it him-  
 selfe, If the wicked will turne from all his sinnes that hee hath committed, and keepe all my statutes, & doe that which is lawfull and right; hee shall surely live, hee shall not dye: All his transgressions that hee hath committed they shall not be mentioned unto him. Have I any pleasure at all that the wicked should dye? Saith the Lord God: and not that hee should returne from  
 from

Rev: 21  
 27.

Eze: 18  
 21.

vers. 22

vers. 23

from his wayes, and live? O who is more wicked then I? Who more sinfull then I? My life hath beene nothing but a continued rebellion; and my time hath beene wasted in nothing but disobedience. Yet while I have life I have hope. If I can but know mine iniquities, and get a sorrowfull spirit for them, and rent my heart, and amend my life, and Ios: 1. faithfully rely upon the passion of my Redeemer; I may then assure my selfe that hee will correct mee with judgment, and not in his anger. I know that dye I must; but in him I earnestly desire to dye. When I was in health, I thought not of mortalitie: and therefore now I am in sicknesse, I can skarce so much as hope for immortalitie. But I will beseech him to spare mee a litle, that I may repent, before I goe hence, and be noe more seene. Ps: 39. I faine would live; not that I might adde to my sinnes, but that I might be sorrie for my sinnes. I would faine continue here a litle longer, that so I might make my peace the surer. Long I have continued in wickednesse: ô my God spare mee a litle time to spend in contrition. If I may enjoy my life but for a litle longer space, I will resolve (by the grace of my God) to dedicate it wholly to the service of him: and that I may in some measure make up my repentance before my departure, I will beseech him (if it may stand with his immutable decree) to lend mee a litle more time,



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wherein by his grace I may labour my reconciliation with him. My time of death indeed seemeth to draw nigh; and yet I doe not consider, or at least I have not considered, that all this time which I have lived I have beene truly dead. Surely thus I have beene; for so saith King Solomon, *The man that wandereth out of the way of understanding, shall remaine in the congregation of the dead.* Thus have I beene dead, even in trespasses and sinnes: justly therefore now my life doeth hasten away, and my death approacheth. I am now layed upon my bed of sorrow: Not as the un-chast Amnon was, who lingered after an un-cleane enjoying of his sister Tamar, onely counterfeiting a sicknesse: Nor like the covetous Abab, who vexed himselfe because Naboth had denyed to sell him his vine-yard: Nor like Iſbosheth, ready to be slaine by a Rechab and a Baanah; unlesse my sinnes, and my sicknesse the effect of my sinnes, be that Rechab and that Baanah: But languishing I lye, almost despairing of recovery by reason of the weakenesse of my neere consumed body and spirits, through the sharpnesse of my disease. My pompe is even brought downe to the grave, and the noise of my violls: the worme is spread under mee, and the wormes are ready to cover mee. But let mee say with holy Job: *Are not my dayes few? Cease then, O my God, and let mee alone, that I may take comfort*

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comfort a litle, Before I goe whence I shall vers. 11  
 not returne, even to the land of darknesse, and  
 the shadow of death: A land of darknesse, vers. 12  
 as darknesse it selfe; and the shadow of death  
 without any order, and where the light is as  
 darknesse. There is noe worke, nor device, Eccl. 9.  
 knowledg, nor wisdom in the grave whither 10.  
 I am goeing. In death there is noe remem- Ps. 6. 5.  
 brance of thee, o my God; in the grave who  
 shall give thee thank's? The dead praise not Ps. 115.  
 thee, o Lord; neither any that goe downe into si- 17.  
 lence. The grave cannot praise thee; death Is. 38.  
 cannot celebrate thee; they that goe downe 18.  
 into the pit cannot hope for thy trueth. The vers. 19  
 living onely, the living, hee shall praise thee;  
 the father to the children shall make knowne  
 thy trueth. Thou thy selfe hast professed  
 that thou art not a God of the dead, but of Matth.  
 the living: wilt thou then shew wonders to 27. 32  
 the dead? Shall the dead arise and praise Ps. 88.  
 thee? Shall thy loving kindnesse be declared 10.  
 in the grave? Or thy faithfullnesse in de- vers. 11  
 struction? Shall thy wonders be knowne in vers. 12  
 the darke? And thy righteousnesse in the  
 land of forgetfullnesse? Consider then, and Ps. 13. 3  
 heare mee, o Lord my God: lighten mine eyes, Ps. 69.  
 that I sleepe not in death. Let not the water- 15.  
 flood over-flow mee; neither let the deepe swallow  
 mee up; and let not the pit shut her mouth upon  
 mee. Heare mee, o Lord, for thy loving kind- vers. 16  
 nesse is good: turne unto mee, according to the

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**1.Sam:** multitude of thy tender mercies. Thou art hee  
**2.6.** who doest both kill, and make alive; who  
 bringest downe to the grave, & bringest up againe.  
**2.King** When the Shunamite's child had sate on his  
**4.20.** mother's knees untill noone, it then departed:  
**vers.21** but shee went up, and layed him on the bed of the  
 man of God, and shut the doore upon him, and  
**vers.32** went out. And when Elisba was come into the  
 house, behold the child was dead, and laid upon  
**vers.33** his bed: hee went in therefore, and shut the doore  
 upon them twaine, and prayed unto thee, my  
**vers.35** greate and powerfull God: And the child  
 neezed seaven times; and the child opened his  
**Mat:9.** eyes. When the ruler of the Synagoge worshipped  
**18.** my Saviour, and sayd, My daughter is even  
 now dead; but come and lay thine hand upon her,  
**vers.25** and shee shall live: Then hee went in, and tooke  
 her by the hand, and the mayd arose. O my  
 God, to thee I submit my selfe: doe with mee  
 as thou pleasest. In thy power it is to spare  
 mee for a while. It will not be harder for  
 thee to restore mee to health, then it was to re-  
 store the dead unto life. Faine I would live lon-  
 ger that I may repent more. Lord, if it be thy  
 pleasure, adde yet some more dayes unto my  
 life: restore mee to health; and make mee  
 praise thee for thy mercies. Longer I would  
 not live, unlesse thou shalt be pleased with  
 my life to renew mine obedience: and yet dye I  
 would not, unlesse thou shalt first be pleased  
 to give mee a sense of my sinnes, and a sorrow  
upon

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upon that sense, and a comfortable and contenting joy upon that sorrow. *Thou art the potter, and I am the clay*: allready thou hast made mee; and it is now in thy power either to breake mee into sheards, or to preserve mee whole. I, who have cryed so much in the extremitie of mine anguish, doe now beseech thee with my teares to spare mee. O speake the word onely, and thy servant shall be healed. But yet howsoever I submit to thine owne good pleasure. Lord (if it may be thy will) let the skill of my Phisicians, and the power of my medicines, and whatsoever shall be administered unto mee, take a blessing from thee: &, if thou shalt restore mee againe, to thee and to thy service will I devote my life. My time shall be thine; my dayes thine; my thoughts, my words, and mine actions thine. So shall thy mercy be magnified, and thy praise I will be for ever singing and will set it forth from day to day. Mat. 8. 8. Ps: 96. 2

The Second part of the Soliloquie; 2.  
wherein is set forth the certaintie  
of Death.

**A** *Braham is dead, & the Prophets are dead;* and my Saviour Christ sayd, *If a man keepe my sayings, hee shall never tast of death.* 10: 8. 52  
At this the Iewes were very much stumbled;

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and mee think's they had some collour for  
 their contention about it. For if *Abraham*  
 Rom. 4 were dead, who was the father of the faithfull;  
 11. who was the friend of God; hee in whose seede  
 Iam: 2. all the nations of the earth were promised a  
 23. blessing, because hee obeyed the voyce of the  
 Gen: 22 Lord: And if the Prophets were also dead,  
 18. those holy Prophets which have beene since the  
 Lu: 1. world began, and by whom the Lord did re-  
 70. veale his pleasure unto the people: If all  
 these were dead, well might the Iewes wonder  
 when our Saviour said, *If a man keepe my*  
*saying hee shall never tast of death.* Well in-  
 dedde they might wonder; for ignorance is the  
 cause of all our merveiles. Did wee but know  
 a certaine reason for every event, wee should  
 never wonder at that which happeneth; but  
 wee should magnifie the first & greatest cause,  
 which is God. The Iewes wondered because  
 they were ignorant; and supposed that our  
 Saviour had spoken of a temporall death;  
 whereas hee meant that which is eternall.  
 True it is that the temporall death is an effect  
 and fruit of the first sinne; but eternall death  
 is the punishment of impenitencie and infidelitie:  
 for those who both can, and truely doe repent,  
 neither can, nor shall be lyable to an eternall  
 death. Nay dye they cannot in any kind: for  
 this which wee call a death, shall be to them  
 but a deliverance; and that death which is a  
 perpetuall living death in the land of darknesse,  
 they

they shall be certainly freed from by the blood of the Sonne of God. Yet this passage, this sweete change in the godly, and allso this gate which openeth to the *ungodly* the way to eternall woe, the Scripture doeth commonly tearme a death: & this death cannot possibly be avoyded by the children of Adam, for it is Heb. 9. appointed unto men once to dye. 'Tis true, 'tis 27. true indeede: I am ready to find it verified in my selfe: for the harbingers of this death have taken up my body, where it intendeth to lodg. The weakenesse of my limbs, and the faintnesse of my spirits, and the shortnesse of my breath, and the lownesse of my voyce, and the palenesse of my cheekes, and the hollownesse of mine eyes; all these doe but assure mee of the approaches of this death. But is there noe resistance? Is there noe reversing of the decree? Noe repealing of the statute? Alas noe; none at all. This body which hath beene pampered with the delicacie of meates, must now be slaughtered, and make a feast for the wormes. These bowes which have layen upon the beds of ease, must become as tables for the loathsome vermine: And this skinne, this prowd skinne, which hath stollen so much time to imploy in the suppling, and colouring, and smoothing, and covering of it, must serve like a sloath spread on these tables, whereon must be presented this collation for the wormes. Short is my life: fleeting are my dayes: and my winged



winged *minuits* fly with such *speede*, that I can hardly count them so fast as they consume. While I enjoyed the most sound and beloved *health*, even then the *shortnesse* of my life was discovered in my *breath*: for I was intrusted onely with a *little ayer*, which neither was in my power long to *keepe*, nor long without it could I possible continue. I was so false in my promises which I made unto my *God*, that hee would not trust mee long with the keeping but of a little of that *element*. I have allways lived at the *brinke of death*; and yet never seriously enough thought of that which now is ready to approach. I never thought indeede of the *hour* of my death, by a due preparation to entertaine it when it should come. Nay, I fondly imagined that it must of necessitie keepe the *roade of diseases*, & *sicknesse*; whereas it might have hastened by wayes *un-expected*. When I was *healthfull* I grew so *proude*, that I imagined certainly it either could not, or durst not assaile my *body*: and yet when I was afflicted with the smallest *paine*, then againe I was so cowardly *dejected*, that I was afraid it hastened by each *part and member*. When I *smarted*, I was taken off from my *pride*; but the cure of that sinne was an immoderate, and a slavish *fear*. But now I am well assured that neither *strength*, nor *youth*, nor *beauty*, nor *physick*, nor any thing else can secure our *bodies* from returning to the earth. True it is, that

the

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the dead know not any thing; neither have they Eccl:6.  
any more a reward; for the memorie of them is  
forgotten: but the living know that they shall  
dye. There is noe man that hath power over the c:8.8.  
spirit, to reteine the spirit: neither hath hee po-  
wer in the day of death. Wherefore then have  
I so long lived in ignorance, or forgetfullnesse of  
mine end? If I had remembred it, I would have  
fitted and prepared mine accounts against the  
time it should come. If I had knowne it, I  
would have laboured to have made the judge  
my friend. But, ô, I forgot it: for I increased  
my sinnes, and thought not of the debt: I was  
ignorant too, and knew not the terribloesse of  
the Iudg. Now, mee think's, these cold and  
clammie sweats doe chiefly arise from my  
chiding conscience; and from the convulsions  
which there I suffer through the guilt of my  
sinnes. I never was so carelesse or ignorant of  
death, as I now am certaine of it; yet afraid to  
dye. Now I am sensible that my dust shall Eccl:  
returne to the earth as it was. I know that the 12.7.  
Lord will bring mee to death, & to the house Job.30.  
appointed for all the living. Die, say I? Yes. 23.  
But must I dye? Yes. But when? That I  
know not: many dayes or howers I cannot  
expect to live, who am already pined into  
the leanenesse of an Anatomie. But where  
must I dye? That I know not neither: even  
in this bed it is most likely, where I now lye  
languishing in the torments of my disease. But  
bow,

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how, or by what meanes must I dye? Nor can I tell that; although this sicknesse seemeth to be dispatched hither for this very purpose. But if it be so sure that *dye I must*, is it likewise as sure to *what place I shall goe*? O this question is the common troubler of the dying. There are but *two havens* where soules can arrive: the one is the *holy land*; the new *Jerusalem*; the haven of eternall happinesse: the other is a land too, but it is a *land of darknesse*; a land of *smoakes*, and *stinkes*; a place of eternall *horror*. To the former the *godly* are waied by a convoy of *Anzells*: to the latter the *un-godly* are hurried and tumbled by *curst fiends*, and *staring ghosts*. Here indeede

Iob. 21. *the wicked spend their dayes in mirth: but in a*  
 13. *moment they goe downe to the grave. They are*  
 Ps 49. *layed, like sheepe, in the grave; death shall feede*  
 14. *on them; and the upright shall have dominion*  
*over them in the morning: and their beauty shall*  
*consume in the grave from their dwelling. From*  
*thence there is noe redemption. Noe, noe:*  
 Lu: 16. *there is a greate gulfe; and greater there will*  
 26. *be, when the earth shall be dissolved, and the*  
 2. Pet. *elements shall melt with fervent heate. Then*  
 3. 12. *onely heaven and hell shall remaine; and from*  
*either of these there is noe departure. The*  
*wicked would be freed out of hell, but cannot:*  
 Lu: 16. *the godly neither can, nor would be deprived*  
 26. *of heaven. Betweene us and you (said Abra-*  
*ham to Dives) there is a greate gulfe fixed, so*  
*that*

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that they which would passe from hence to you cannot ; neither can they passe to us which would come from thence. Doest thou heare that, ô my perplexed soule ? Doest thou know that thy sentence will be either Come thou blef- Mat. 25  
sed, or Depart thou cursed ? Doest thou con- 34.  
sider that that sentence will be immediately, so vers. 41  
soone as thou shalt take thy flight from my body ? O my conscience, why hast thou not checked mee for those sinnes of mine which have deserved the sentence of horreur ? O my soule, why hast thou forgotten that thou must leave my body ? Dye I must ; for what Ps: 89.  
man is hee that liveth, and shall not see death ? 48.  
Shall hee deliver his soule from the hand of the grave ? The righteous and the reprobate, even both of them shall assuredly dye : but the latter shall have a second death ; the former by death shall enter into life. The wicked shall be as Ps: 1. 4.  
chaffe, which the wind driveth away from the face of the earth ; and when they dye, they shall be cast into un-quenchable fire : but the righ- Mat: 3.  
teous shall be like the wheate, which shall be 12.  
gathered into the barme. But first they must be Mat: 13  
sowed, before they be reaped. Except a 30.  
corne of wheate fall into the ground, and dye, it 10: 12.  
abideth alone : but if it dye, it bringeth forth 24.  
much fruit. They dye to sinne in their regene-  
ration ; and they dye by reason of sinne, at their  
change : but this all is, that they may spring  
up in glory. Lord since I needs must dye, let  
mee

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mee dye in thy favour, that I may live for ever in thy celestiaall Kingdome. Pardon all the sinnes I have committed; especially my forgetfullnesse of the time of my dissolution. So long as I live, let mee repent mee of my life, and remember my death. Give mee as certaine an assurance of a life in glory, as I know and am certaine of a temporall death. So shall my life here be spent in sorrow for my sinnes; and by death I shall passe to those mansions of eternitie. I know that I shall dye; I begge that I may live. Let my sinne here have a death in mee; and let my soule hereafter have a life for ever with Christ in God.

Col. 3.  
3.

## 2. A godly preparation against the minuit of death.

Pf: 44.  
25.

**M**Y soule is bowed downe to the dust; my belly cleaveth unto the earth; and that litle all that is left of my declining body, hasteneth apace to the chambers of death. Mee think's I heare my greate Creatour speaking unto mee as hee did once to *Hexekiah* lying on his sick bed, and saying, *Set thine house in order; for thou shalt dye, and not live.* But what house is that which I must set in order? Is it my body? Alas I have noe power to order that. I have referred it to the *Physicians*; and they instead of composing it, and regulating

Is: 38.1

regulating it for the recoverie of my health,  
 doe but vexe it with druggs, and torment it  
 with medicines. I feele the hand of death lying  
 hard upon mee, and seizing upon every part  
 and member of my body. But if it be not the  
 house of my body, is it then my house-hold or  
 familie which I must set in order? To this  
 indeede I am instructed even by common  
 civility: for I have a journie to take; a long,  
 and a farre journie; and never more shall I  
 returne to this place of miserie. I must ther-  
 fore bid my people farewell. I must give  
 them a charge, and tell them what my plea-  
 sure, what my desire is they should performe  
 in my absence: and that is onely to be obedient  
 to the lawes of my God. But yet, mee think's,  
 this is not all. There is yet another house  
 which I must set in order: a house of farre  
 more consequence to mee then either of the  
 other. The poore rotten house of my body is  
 ready to fall, and to come to ruine by the  
 stormes of my sicknesse. Yet I strive to mend  
 it, and to support it by the various potions, and  
 severall dose's prescribed mee by the learned:  
 but all I believe will not prevaile: downe  
 it must, and fall into ashes. My familie and  
 house-hold may long continue, allthough  
 I depart, and leave them behind mee. But all  
 this while what have I done for my inner  
 house? What course have I taken for my  
 sinfull soule, which must shortly appeare at  
 the



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the greate tribunall? That, *o that*, is the house which I must order, where the King of Kings doeth looke for entertainment. If that

Mat: 12  
44. be not empty, swept, and garnished, it can never content my husband, my Lord, my Iesus.

First therfore by an humble confession I will empty it of all pollutions and uncleanneses which have long obscured themselves, and lurked in the corners: Then will I sweepe it by repentance, watering it with my teares: and afterwards I will besiech my God to adorne and garnish it with his spirituall graces. I now beginne (I blesse my God) to commune with mine owne heart upon my bed, and to search out mine iniquities. O my God be pleased to give mee a quick apprehension of all mine enormities. Sharpen my memorie, and rowze up and awake my sleeping conscience, that I may muster up all my siones in order, and examine the wicked and sinfull passages of my life. I will beginne with mine infancie; and proceede through all the crooked turnings and by-paths of my life, even unto this very minuit of my sorrow. I will search.

1. What finnes I have committed?
2. How long they have dwelt with mee?
3. What chidings and contentions I had in my conscience for the committing of them?
4. How often I repented for them?
5. How true that repentance was?

6. What

What amendment did follow upon that repentance?

What thankfullnesse I rendered unto God for that repentance?

What joy I receaved in my new obedience?

What holy resolutions I made to continue in the way of the commandements?

And when I have met with a sinne, I will never leave it till I have chased it away: till I have done my best to wash off the staine with my sorrowfull tearcs. I will struggle Gen:32 with my God for the help of his grace; and 25. will not leave him untill hee assureth mee that my sinne is blotted out by the blood of the Lamb. For every offence that I can remember, I will arise, and goe to my father, with Lm. 15. the tearcs standing in mine eyes, and with 18. dropps of blood falling from my heart in an earnest & sharpe compunction. In a loathing and detestation of my selfe for offending his Majestie I will humble my selfe, and fall at his feete; and with bashfullnesse and shame I will besiech him, saying, Father I have vers 18 sinned against heaven, and before thee; and am vers. 19 noe more worthy to be called thy child: make mee as one of thy hired servants. I know hee will heare mee, for so hee hath promised and sayd Call upon mee in the day of trouble; I will Ps:50. deliver thee, and thou shalt glorifie mee. And. 15. when hee heareth, I am sure hee will helpe

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- Ps:46.1 too: for hee is my refuge, and strength; a  
present help in trouble. And leave him I will  
not; leave crying I will not; leave weeping, and  
begging I will not, untill I find that hee  
Lu:15. espyeth mee coming. O now (I blesse him)  
20. find that hee cometh to mee, and armeth mee  
with this resolution; & I find that I am coming  
unto him too, by the small sparkes of grace  
which warms my resolution. But here I must  
not stay; on I must; follow him I will, and  
never leave him untill hee takes compassion  
of mee, and runne's, and fall's upon my neck,  
and kisseth mee. I will not leave following  
verf:22 him untill hee bringeth forth the best robe, even  
the robe of his Sonne's righteousness; & putteth  
it upon mee. I must have a ring too put upon  
Rom:4 my hand; a sealed ring; even the seale of the  
11. righteousness of faith in the meritts of my Re-  
Lu:15. deemer. I must also feede upon the fatted Calfe;  
verf:23 upon him who was sacrificed for my trans-  
gressions; even the Sonne of his bosome, who is  
fatt as it were, and full of all divine vertues  
and abundance of grace, able to satisfie for the  
sinns of the whole world. I will feede upon him  
in the participation of the holy sacrament and  
communion of his owne most blessed body and  
verf:24 blood. And when I eate I will be merry; for  
through faith I shall have an assurance that  
Reu:19 hereafter I shall be entertained at the supper of  
9. the Lamb in the Kingdome of my God. Thus  
my ommissions, and thus my commissions; thus  
mine

mine infirmities, and thus my presumptions shall be layed to his charge who is the Lamb of God that taketh away the sinnes of the world. 10:1.29  
 Unto him I will acknowledg my sinnes; and mine iniquities I will not hide. I will confesse my transgressions unto the Lord; and hee shall forgive the iniquitie of my sinnes, when I say unto him with a sorrowfull Spirit, Lord be mercifull unto mee: heale my soule, for I have sinned against thee. Ps:32.5  
 Ps:41.4

When I have thus confessed, and abhorred my selfe in dust and ashes; I will then resolve for the time to come (by the grace of my God) and I will promise that I will take heede to my wayes, that I sinne not against him; or not willingly; or not continually; or howsoever not impenitently. Thus will I sweepe, and sweeping I will weepe, and weeping I will pray that for every uncleane spirit which hath dwelt in my soule, I may now have this soule garnished with the divine and excellent graces of the Spirit of my God. By faith I will come unto thee ô Christ, and call thee my Iesus. By hope I will come unto you ô yee blessed quire of Saints and Angells; and with you I will sing those ravishing Hallelujahs. By charitie I will reconcile my selfe to my offended brother. I will (as much as in mee lyeth) requite and satisfie my injured neighbour. I will freely remit the injuries I have receaved; certainly assuring my selfe that the offences

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which have beene offered mee (though never so high in mine owne esteeme) are not bad enough to be compared to the least trespasse which I have committed against my God. And (as I am taught by the rules of *charitie*) I will not onely love my friends, to which I am prompted both by *nature* and *civility*, but mine enemies likewise I will love, as I am commanded by God. Yet (lest I misse take in my *charitie*) my God above all I will both love and obey; and that for noe other cause but onely for himselfe. Next, and in order unto him, I will love my neighbour as my selfe. I will love the Lord for his power: I will love God for his wisdom: and I will love the Lord my God for his goodnesse. I will love the Lord, who created mee by his power: I will love God, who instructeth mee by his wisdom: I will love the Lord my God, who hath communicated his goodnesse to a creature so despicable. I will not onely know my God, but I will allso love him. I will not onely feare him, but I will allso love him. I will not onely feare him as hee is an omnipotent Lord, or honour him as hee is God but I will allso love him as hee is Mine. Yea I will love him with all my heart, because hee gave mee a Being at my creation: I will love him with all my soule, because hee preserveth mee in this my being: I will love him with all my mind, because hee hath created mee anew, and given mee a well-being by  
regenera-

regeneration : and I will love him with all my strength , because I know assuredly that hee will glorifie mee in the most excellent Being. I will love him with all my heart, understandingly, without error : I will love him with all my soule , willingly , without contradiction : and I will love him with all my mind , treasuring him up in my memorie, without forgetfullnesse. I will love him with all my heart , wisely, lest I be seduced by the suggestions of the devill : I will love him with all my soule , sweetely and delightfully , lest I be tempted by allurements of the flesh : and I will love him with all my strength , courageously , lest I sinke under the pressures and heavy burdens of the world. I will love him with all my heart ; for all my cogitations shall reflect upon him : I will love him with all my soule ; for all my affections shall be directed to him : and I will love him with all my mind ; for all my senses shall be obedient unto him. I will love him with all my heart , devoutly : with all my soule , discretely : and with all my Mind , perseveringly. And when thus I have endeavoured to love my God ; then next in order unto him , and in obedience to his commands, I will love my neighbour as my selfe. I will love him with the same affection as my selfe : For his sake for whom I love my selfe , even for God's : For the same reason as my selfe ; even for grace conferred in this life present , and for a certaine hope of



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eternall glory in the life to come : In the same order as my selfe ; which shall be above the world , but inferiour to my God : Vpon the same ground as my selfe ; even because of the image of God imprinted in him ; and because hee is capable of immortall happinesse : & lastly as long as my selfe ; even from the beginning unto the end , untill this fraile flesh shall be forsaken by my pensive , my sad and sorrowfull soule. And that my brethren , my neighbours may be the better assured of my love , which cannot be firme unlesse I accord with them in the same beliefe ; and that it may be knowne that

Heb:4. (through the grace of my God) I hold fast the  
14. profession of my faith wherein I have lived , even the same which was taught by my Saviour and his Apostles according to the truth and puritie of the same , without leaning either to prophanesse , atheisme , superstition , or any other error or heresie ; and to the intent that they may joyne with mee in thanksgiving to my God for preserving mee in the same , and in prayer unto God that I may continue in the same both to the end , & in the end ; I will therfore cheerefully , faithfully , and confidently rehearse the articles of my beliefe , and say.

I beleeve in God the Father Allmighty,  
Maker of heaven and earth : and in  
Iesus Christ his onely Sonne our Lord,  
which was conceived by the holy  
Ghost,

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Ghost, borne of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose againe from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father All-mighty, from thence hee shall come to judg the quick and the dead. I beleeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Thus I believe, Lord helps my un-beliefe, and Mar. 9. graunt that I may not be tossed to and fro, and <sup>24.</sup> caried about with every wind of doctrine, by the <sup>Eph. 4.</sup> sleight of men, and cunning craftinesse. whereby <sup>14.</sup> they lie in wait to deceave: but that speaking and ver. 15. believing this trueth in love, I may grow up unto him in all things, which is the head, even Christ my Redeemer. And that I may thus repent mee of my sinnes, and continue in love, and persevere in the faith, and submit to his good pleasure, I will with a bended heart, and a sorrowfull spirit, and weeping eyes pray unto him, and say.

## 3. 3. The Prayer of the sick.

Ps:6.2. **F**ather of mercies, Lord of life; thou God  
 Ps:143. which art a refuge in the time of trouble, have  
 4. mercy upon mee, for I am weake, and my heart  
 with in mee is desolate. A sinner I am, (I must  
 confesse it) not deserving thy mercy, a fowle,  
 a grievous sinner I am, who have disobeyed thy  
 statutes, and broken all thy commandements; and  
 never have I set my selfe in any good way to  
 seeke my peace and reconciliation with thee.  
 My conscience check's mee, and my sinnes  
 testifie against mee, and mine adversarie the  
 devill strjveth to pluck from mee my confi-  
 dence in thee. O Lord be thou my protector,  
 and my gracious father. Be reconciled unto  
 mee in Iesus Christ in whom alone thou art  
 Io:16. well pleased, and in whose name whatsoe'ver I  
 23. shall aske of thee; I am sure thou wilt give it  
 unto mee. Heavenly Father doe thou assist  
 mee, doe thou comfort mee in these my troubles  
 Ps:60. and afflictions: o be thou my helpe in trouble,  
 11. for vaine is the helpe of man. To thee I  
 cry, to thee I come with a panting heart,  
 with a sorrowfull soule, with an humble  
 spirit. I have sinned, o I have sinned, and  
 done amisse; and my portion might be justly  
 therefore in the land of darknesse, there to be  
 tormented with the devill and his angells for ever.

But

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But o thou who hast promised to heale all Ps: 147  
those that are broken in heart, and to bind up 3.  
their wounds; be reconciled unto mee in the  
wounds of my Redeemer. Speake peace unto  
my conscience in this agony, in this sorrowfull  
and deepe sighing for my skarlet finnes. To thee, Ps: 143.  
and to thee alone I stretch forth my hands: to 6.  
thee my soule gaspeth as a thirstie land. Heare mee vers. 7.  
o Lord, & that soone, for my spirit waxeth faint:  
hide not thy face from mee, lest I be like unto  
them that goe downe to destruction. O let not  
these teares be refused, nor these groanes be  
sighed and sobbed in vaine: but by the power  
of his passion out of whose pretious side did  
issue both water and blood, be thou reconciled  
unto mee the unworthiest of thy creatures.  
Though my soule be deeply stained with the  
pollutions of my transgressions, yet his blood  
hath power to make it white as snow. On  
that remission of finnes by his torments and  
sufferings doe I wholly rely. My selfe I abhorre, Iob: 42.  
and repent in dust and ashes; my workes I dis- 6.  
claime, for I know their unworthinesse: on  
thee alone, o my Iesus, I wholly depend, and  
by thee alone I hope for remission. Be thou my  
Iesus, be thou my Saviour. Cure mee by thy  
wounds; heale mee by thy stripes; ease mee by  
thy torments; comfort mee by thine agonie;  
refresh my fainting soule by thy bludie sweat;  
revive mee by thy death; and o Sonne of God  
and Saviour of the world, present mee to thy

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- Ps:94.** *father in the robe of thy righteousness. Give mee patience in this time of adversitie that I may quietly and contentedly submit to thy good pleasure; rely upon thy mercy; be thankfull for thy chastisement; and in all things so looke up unto thee in this time of my sicknesse, that I may hereafter be raised to glory by the power of thy resurrection. This sicknesse (for ought I know) may be unto death; but in thee, I trust, it shall be a passage unto life. If thou hast passed the sentence of the first death upon mee, decreeing to execute it by this my sicknesse, & to lay mee in the dust by this present visitation; howsoever be pleased, O my father, for the worthinesse of thy sonne to free me from the horror of the second death. Let mee*
- 2.Pet:3** *be found of thee in peace, that it may clearly*
- 14.** *appeare to mee that thou art a God of truth,*
- Hab:3.** *and in the midst of judgment remembrest mercy.*
- 2.** *Unto thee I turne, for thou hast smitten mee; and*
- Is:9. 13** *the thing that I so greatly feared is fallen upon*
- Iob. 3,** *mee. My body thou makest sick in smiting, by*
- 25.** *reason of my sinnes; yet in confidence and full*
- Mich:6** *assurance of thy mercy I commit the keeping of*
- 13.** *my soule unto thee, as unto a faithfull Creatour.*
- 1.Pet 4** *O let that live, and it shall praise thee, for in thee*
- 19.** *doe I trust: let mee not be confounded, neither*
- Ps:119.** *let mee despaire of the greatnesse of thy mer-*
- 175.** *cies. And though now I walke in the shadow of*
- Ps:123.4** *death; yet I know that it is in thy power to restore mee to health. Lord (if it may stand with*  
thy

thy secret will) be pleased to recover mee, that I may glorifie thy goodnesse in thy worke of power. Blesse all the lawfull meanes that shall be used for that purpose. Give skill to the Physitians, vertue to the medicines, strength to my spirits, and health to my body. Let mee recover my strength, that I may imploy it in thy service; and restore mee to health, that I may be more active in mine obedience to all thy commandements. But if otherwise thou hast determined, and resolvest at this time to make mee as water spilt upon the ground; graunt mee a willing, and ready submission to thy decree. Either abate the torments of mine afflicted body, or increase my patience; that I may not offend thee in my sufferings. Make mee to magnifie thee, whether by life or by death: and graunt mee so safe a passage and conduct in the armes of thy mercy, that I may be conveyed safely into Abraham's bosome. Graunt this ô father for the love and merits of thy Sonne Iesus Christ my onely intercessour and redeemer: in whose name & words I farther call upon thee, saying.

Our Father which art in heaven, Hallowed be thy name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses as wee forgive them that trespass against us, & leade us not into temptation: but

E e s deliver



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deliver us from evill; for thine is the Kingdome, the power, and the glory for ever and ever. Amen.

### 4. 4. The consolation of the godly in the hower of death.

**VV** Herfore is light given to him that is  
*Job. 3. 20.* in miserie (saith holy Iob) and life  
*vers. 21* unto the bitter in soule? Which long for death,  
*vers. 22* but it cometh not; and digge for it more then for  
*hid treasures:* Which rejoyce exceedingly, and are  
 glad when they can find the grave. This was the  
 complaint of a faithfull man, and may now  
 be the lamentation of a sorrowfull woman. I  
 have grieved, and I have mourned for my sinnes:  
 and my good God (I blesse him for it) is  
 graciously pleased in the bowells of his mercy  
 and compassion to give mee an assurance of  
 happinesse by the merits of my Iesus. But when  
 comest thou, O my sweete, my longed for, my  
 desired Saviour? Thou knowest my paines,  
 which draw from mee many sinfull thoughts,  
 and un-fitting cries. Thou takest notice of  
 the cunning suggestions of my greatest adver-  
 sarie, and his busie allurements to rob mee of  
 my hope. Thou seest how sometimes hee  
 would leade mee into carnall securitie; and  
 sometimes into a beliefe that my verie vices  
 are vertues, or not scene by Thee, or not to be  
 punished

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punished by thee: and sometimes againe hee  
 striveth to hurrie mee into the verie gulfe of  
 despaire. But I know and am assured that  
 through the merits of my Redeemer the  
 gates of hell shall not be able to prevaile against mee; for whom thou lovest thou wilt love unto  
 the end. I know that in the way of righteousness  
 there is life, and in the path-way thereof there is  
 noe death. Hence away therefore yee fowle  
 fiends, and rebellious tempters. What doe yee  
 here fawning and grinning, hoping to betray a  
 penitent soule? These teares which I shed for  
 the wounds that I made in the body of my Sa-  
 viour by my piercing sinns, are too pretious a  
 water for you to bath in; too choyce a wine for  
 you to tast of: here are noe hopes for the  
 enemies of mine indulgent Iesus. Though  
 my groanes, alas, cannot be free from the  
 pollution of sinne; yet they shall not advantage  
 you in what yee desire. Away from mee  
 yee wicked ones: I will keepe the commande-  
 ments of my God. Thinke not to affright mee  
 with my approaching death; for I desire to be  
 dissolved, and to be with Christ. Death I feare  
 thee not: come, come, and trye thy power;  
 but know that thy countenance, which is so  
 terrible to reprobates, is the producer of joy &  
 comfort to my wearied heart. Thou poore,  
 feeble, despised nothing, what power or strength  
 is left thee to boast of? Grave why gapest  
 thou, why standest thou so open as if thou

Mat. 16

18.

10: 13. &

Prov.

11. 28.

Ps. 119

115.

Phil. 1.

23.

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Hos: 13 didst hope to triumph, and conquer mee?  
 14. My Christ did threaten to be thy plagues,  
 o death: my Iesus did resolve to be thy de-  
 struction, o grave; and that repentance should be  
 Is: 25.8 hid from his eyes. Hee promised to swallow up  
 1 Cor: death in victorie, and to wipe away teares from  
 15.54. off all faces. This hee did promise, and this hee  
 hath performed: for by his blessed Apostle I  
 am well assured that death it selfe is swallowed  
 up in victorie. Now I dare challenge you,  
 o yee impotent and powerlesse adversaries:  
 vers: 5 I dare scorne, and contemne you. O death,  
 where is thy sting? O grave, where is thy vic-  
 torie? Thy sting, o death, was pullud out by  
 him who is the Lord of life. The strength of  
 thy sting was that law which was fulfilled by  
 Hos: 13 my mercifull Iesus. Hee, hee hath ransomed  
 14. mee from the power of the grave, & hath redeemed  
 Ps: 49. mee from death. Hee hath redeemed my soule  
 15. from the power of hell, for hee shall receive mee.  
 Rom: To this end hee dyed and rose againe, & re-vived,  
 14.9. that hee might be Lord both of the dead and of the  
 Ps: 68. living. Hee that is my God is the God of sal-  
 20. vation, unto whom belong the issues from death.  
 Ps: 48. This God is my God for ever and ever: hee  
 14. shall be my guide, even unto death. I live  
 Rom: not to my selfe; nor doe I dye unto my selfe:  
 14.7. for whether I live, I live unto the Lord; &  
 vers: 8 whether I dye, I dye unto the Lord: whether  
 Phil: 1. I live therefore, or dye, I am the Lord's. Christ  
 20. shall be magnified in my body, whether it be by  
 life

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life or by death : for to mee to live is Christ, vers. 21  
 and to dye is gaine. I come not to the mount Heb. 12  
 that might not be touched ; nor to blacknesse, 18.  
 and darknesse and tempest : but I come unto vers. 12  
 mount Sion , to the generall assemblie , and vers. 13  
 church of the first-borne which are written in vers. 24  
 heaven ; and to God the iudg of all , and to  
 the spirits of just men made perfect ; and to  
 Iesus the Mediatour of the new covenant ; and  
 to the blood of sprinkling , that speaketh better  
 things then that of Abel. I know that if Rev. 2.  
 I am faithfull unto death , hee will give unto 10.  
 mee a crowne of life. I know that all things 1. Cor.  
 are ours so long as wee are his ; whether the 3. 21.  
 world , or life , or death , or things present , or vers. 22  
 things to come ; all are ours , and wee are Christ's , vers. 23  
 & Christ is God's. Why the doe I rie out upon  
 my paines ? Is any paine which I can suffer,  
 either so much as I deserve by offending my Ie-  
 sus or comparable to his torments which hee suf-  
 fered ; for mee ? Flesh , thou hast disturbed mee  
 all my life , & with thy sweete , and sugered bawtes  
 hast allured mee to sinne : but I will drowne  
 thee therfore in my teares. Thou art already  
 drawn low by my sicknesse ; and yet (because  
 this punishment is not enough) thou who  
 wert kept from staines with curicus (though  
 simple) art , shalt now be tumbled into the  
 dirt from whence thou camest. For the beds  
 of downe on which thou hast stretched thy selfe ,  
 thou shalt lie downe in the hard and stonie

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*earth* : for the greate and spacious *chamber*  
 which thou didst pride thy selfe in, thou shalt  
 be confined to the skantnesse & narrownesse  
 of a *coffin* : for the curious *hangingz* which  
 adorned thy *roomes*, & were the costly adven-  
 tures and labours of *forreiners*, thou shalt be  
 closely wrapped & bound in thy *grave-clothes*;  
 and for the gallant *societie* which thou so  
 cheerefully delightedst in, thou shalt have  
 the companie of nothing but *wormes*; yea and  
*such wormes* too as thou didst loath in thy see-  
 ming *prosperitie*, shall be at once both thine  
*associates*, & thy greedie *devourers*. World thou  
 art an *imposter*, & hast treacherously deluded  
 mee with *hopes of vanitie* : but now I find that  
 thy *braverie* is but *follie*; thy *riches* but *fumes* &  
*smoakes* that *vanish*; thy *friendship* but *hatred*;  
 thy *pride* but *madnesse*; thy *beautie* but *uglinesse*;  
 and all thy *temptations* are but *leaders to destruc-*  
*tion*. I *hate thee* therefore, thou vaine *world*,  
 and leave thee *behind mee*, as *contemning* the  
*societie* of trifles so un-worthy : and though  
 for a time thou mayst *foole the un-wise*, and  
*bewitch* them with the *false glasses* of thy see-  
 ming *glory*; yet know thou that the time  
 shall come when thou shalt *consume* in thy  
*flames*, and shalt *burne* in a *heape* at the day  
 of *revenge*. And as for you, o yee black and  
*uglie slaves* of *perdition*, yee *hellish-crew* of in-  
*fernall fiends*; goe seeke some other to delude  
 with your *suggestions*: in mee yee have neither  
 spare,

share, nor hope; for neither should your torments be lessened if yee could seduce mee; nor shall, nor can your madnesse prevaile against my redeemed soule, to increase the number of your shrieces and howlings.

And now, ô my Iesus, come, come away; for I am thine, and thou art mine. Why stayest thou so long? Why delayest thou the time? The longer I live, I doe but the more offend thee; and the more I offend thee, the more doe my sorrowes burden mee for these mine offences. O would it not be more for thy glory to free mee from corruption, that I might sing praises to thy name without any feare of displeasing thee? How long, Lord, how long wilt thou keepe mee from thy triumphant quire? My Ps. 42.2 soule is a thirst for thee; my heart panteth after thee: ô when shall I come and appeare in thy presence, ô my God? O how truly and eagerly doe I long for death, that I may live with thee who art the truth and the life! I know Io: 14.6 that one day dye I must; but my death shall be nothing but a passage unto life: for though in Adam all dye; yet in thee, ô Christ, shall 1. Cor. all be made a live. I cry, Lord, I cry: to thee I 15.22 cry, because thee I have offended: to thee onely I cry, because thou onely doest heare; and wilt helpe: to thee onely I cry, because thou onely hast redeemed mee: to thee, ô to thee I cry to hasten, to come with speede: O God make speede to save mee: O Lord make hast to  
helpe



## 664      Teares of the dying.

Dan. 9. helpe mee. O Lord heare : ô Lord forgive  
 19. ô Lord deliver mee from the body of this death.  
 Rom: 7 These pale cheekes, and these hollow eyes, and  
 24. these staring bones, and this shrivell'd skinne  
 Ps: 12. are now, mee think's adorned with beautie,  
 17. because they bring mee the glad tidings of the  
 approaches of my Redeemer. This bed is hard  
 to what I shall find in the grave : these sheetes  
 are course and un-easie to that which I shall  
 be wound in. Come, ô Christ : ô stay noe longer.  
 I feare thou art angrie with mee, or else ere  
 now I should have seene thy face : but if thou  
 Ps: 30. 5 art angry, I am well assured that thy wrath  
 endureth but the twinkling of an eye, and in thy  
 presence is life. My spirit cryes come; and my  
 wearied soule cryes come; and my weake limbes  
 cry come : Come therefore, ô my Redeemer;  
 Come Lord Iesus, Come quickly.

### 5.      5. The resignation of the Soule into the hands of God.

**T**He Prophet *Jeremiah* admonished the  
 house of Israel, saying, Give glory to the  
 Lord your God, before hee cause darknesse;  
 and before your feete stumble upon the darke  
 mountaines; and while yee looke for light,  
 and hee turne it into the shadow of death, and  
 make it grosse darknesse. That glory I have  
 given, and now I doe render to the Lord my  
 God,

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God, so farre as hee in his goodnesse is pleased to enable mee. And now that time is come, that happy moment. O Well-come blessed hower so long expected, so long desired. How rebellious hath beene my flesh that it held out so long, and now hides it selfe under my dried skinne, and shrink's it selfe up as unwilling to yeeld! Away proud dust; thou canst have noe hope of a freedome from putrefaction, allthough the time shall come when the Lord will glorifie thee. That time, I know will come indeede, yea I know it assuredly; for the Lord Ps: 56. 9  
is on my side. I know that my Redeemer Iob. 19.  
liveth, and that hee shall stand at the latter 25.  
day upon the earth: and though after my ver: 26  
skinne wormes destroy this body, yet in my ver: 27  
flesh I shall see God; whom I shall see for my  
selfe, and mine eyes shall behold, and not  
other, though my reines be consumed within mee.  
I have (though weakely, and imperfectly)  
endeavoured to glorifie my God before this ho-  
wer approached, both in the confession to him  
of my grievous sinnes (ah those ugly sinnes)  
which I still grieve for & am sorry for them;  
and yet not without a certaine confidence, and  
assurance of his mercy. Lord I thanke thee for  
this happy hower: Now I find that though the  
wicked is driven away in his wickednesse, yet Pro: 14.  
I am filled with hope in my death. Wicked, 32.  
alas, I was; and (woe is mee) wicked I am,  
if considered in my selfe; but in thee, ô Iesus,  
I am

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- I am holy; in thy righteousness I am righteous  
& therefore I am strongly assured that shortly  
 Ps. 36.9 even presently, in thy light, in thy Kingdome  
 Reu. 11 whereof thou thy selfe art the light, I shall see light  
 23. Now doe I with heavenly comfort assure my  
 Eccl. 7. selfe that the day of death is better, farre better  
 1. then the day of my birth: for I was borne to  
 Ps. 23.4 sinne, but I dye to reigne. Now though I walke  
 through the valley of the shadow of death, I  
 can feare noe evill; for thou art with mee;  
 thy rod and thy staffe they comfort mee.  
 Ps. 88.4 VVhat though I am counted with them that  
 goe downe to the pit; and am as a man that  
 Job 17 hath noe strength? VVhat though my  
 1. breath be corrupt; though my spirit be spent;  
 though my dayes be extinct; and though  
 vers. 13 the graves be ready for mee? VVhat though  
 the grave be mine house, and presently I  
 shall make my bed in the darknesse? VVhat  
 vers. 16 though corruption, and the worme shall goe  
 downe to the barrs of the pit; and our rest  
 shall be together in the dust? VVhat though  
 death be come up into my windowes, into  
 Ier. 9. mine eyes; and be entered into the tabernacle  
 21. of my body? VVhat though my soule ab-  
 Ps. 107 horreth all manner of meate, and I draw  
 18. neere unto the gates of death? VVhat though  
 Ps. 55. my heart be sore pained with in mee, and the  
 4. terrours of death be fallen upon mee? Yet  
 Ps. 44. though all this be come upon mee, I will not  
 17. forget thee, o my God; neither will I deale  
 falsely

falsly in thy covenant. My heart shall not be vers. 18  
turned back ; neither shall my stepps decline  
from thy way : noe ; though thou hast sore vers. 19  
broken mee in the place of dragons , and doest  
cover mee with the shadow of death.

I am going now the way of all the earth, Ios: 23.  
and doe know in my heart, and in my soule, 14.  
that not one thing shall faile mee which the  
Lord my God hath promised to his elect.  
Now am I joyfully going to the gates of the If: 38.  
grave : I am deprived of the residue of my 10.  
yeares : I shall behold man noe more with the vers. 11  
inhabitants of the earth. Mine age is de- vers. 12  
parted, and is removed from mee, even as  
a shep-heard's tent. But yet, Lord, what is Ps: 39. 7  
my hope ? Truly my hope is even in thee. I  
shall speedily depart, & then shall I joyfully be  
freed from sinne. The soule of my Redeemer Mat: 26  
was exceeding sorrowfull, even unto death ; and 38.  
all for my sake as well as for others ; that I  
might now be joyfull, and rejoyce unto life.  
Mee think's that voyce from heaven which was  
heard by the Apostle, is now sounding in  
mine eares, and saying, Blessed are the dead Rev. 14  
which dye in the Lord from hence forth : yea, 13.  
saith the spirit, that they may rest from their la-  
bours ; and their workes doe follow them. Mee  
think's I find the words of the Psalmist full  
of truth and comfort, that Precious in the sight Ps: 116.  
of the Lord is the death of his saints. O now, 15.  
mee think's, (like that blessed martyr Saint  
Stephen)

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Stephen) looking up to the heavens I see the  
 Aa:7. open; and the glory of God; and my Iesus stand-  
 55. ing on the right hand of his father. I come  
 Ps:31.5 Lord, I come. Into thy hands I commend my  
 spirit; for thou hast redeemed mee, o Lord, the  
 God of truth. Take mee into thine armes.  
 Aa:7. o God: Convey mee to thy Kingdome.  
 59. o Christ: Lord Iesus receive my spirit. Amen



The

## TWENTIE-SEAVENTH SUBJECT. 27.

*Teares in the distressed time  
of civill warrs.*

The Soliloquie, containing a patheticall and grievous lamentation for the present distractions both in the Church & Commonwealth, by reason of these cruell & most bloody warrs.

## THE EJACULATION.

vers. 1.

*Give eare to my words, O  
Lord; consider my meditation.*

Psal. 5.

vers. 2.

*Hearken unto the voyce of  
my cry, my king, and my God;  
for unto thee will I pray.*



*Hall a trumpet be blowne in the city, and the people not be afraid? 3.6.*  
Saith the Lord by the mouth of his holy Prophet. A trumpet?  
Why?



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Lev. 25 Why? Is that so dreadfull? So terrible

9. I find that a trumpet of Iubilee was appointed  
be sounded in the day of atonement throughout  
the land of promise, when the Israelites  
should come into it: and certainly when  
that trumpet sounded the people rejoyced,  
were not afraid. Yea, but the Lord called  
not to rejoycing and Iubilees, when he threat-  
ned Israel by the mouth of that Prophet

Amos. who was among the herdmen of Tekoa. The

1.1. first sound of a trumpet that ever was heard  
as the Scriptures mention, was a cause of

Ex. 19. trembling: for the third day after Moses

14.15. went downe from the Mount unto the peo-

vers. 16 ple; in the morning there were thunders, and

lightnings, and a thick clowde upon the mount,

and the voice of the trumpet exceeding lowd,

that all the people that were in the campe trembled

Yea they so trembled, and were so afraid

c. 10. when they saw the thunderings, and the light-

18. nings, and the noise of the trumpet, and the

mountaine smoaking, that they removed, and

vers. 19 stood a farre off, and said unto Moses, Speake

thou with us and wee will heare: but let not God

speake with us, lest wee die. This was the first

sound of a trumpet that ever was heard; and

I find that this was a cause of trembling.

Againe, I reade that the trumpet was ordained

Num. for the sounding an all arme: and that, o that

10.5. is it which now sound's in our eares: Nothing

but a point of warre; nothing but newes of

fir

fire and sword is heard among us. The  
 trumpets, the trumpets, oh, they sound, they  
 sound: a shrill and horrid dinne a fearfull  
 noise they make in our eares: and our new-  
 fenced cities, and our new-fortified townes  
 are encompassed as once *Iericho* was, when  
 the trumpets of rams-hornes were blowne by *Ios. 6:8.*  
 the priests, and the people shouted. Surely that *vers. 16*  
 day is come upon us which the Lord threat-  
 ned *Ierusalem* with, by the mouth of his Pro-  
 phet: for the mighty man cryeth bitterly: the *Zeph. 1*  
 day of wrath is come upon us; the day of trouble *14.*  
 and distresse; the day of wastnesse and desola- *vers. 15*  
 tion; the day of darknesse and gloominesse; the  
 day of cloudes and thick darknesse: the day of the *vers. 16*  
 trumpet, and all-arms against the fenced cities,  
 and against the high towers. Distresse is come *vers. 17*  
 upon us, that we walke like blind men, because  
 we have sinned against the Lord; and our blood is  
 poured out as dust, and our flesh is as the dung.  
 Oh, that is fallen upon us which was threat-  
 ned to *Egypt*. Our land is watered with blood, *Eze: 32*  
 wherein wee doe swimme, even to the moun- *6.*  
 taines; and the rivers are full of us. Good  
 God, what a menace was this which went  
 out against *Egypt*! What, water the land  
 with blood? Yes, with blood. And good  
 reason: for that cuntry which had beene  
 so fertile through the overflowings of *Nilus*,  
 was now growne more glutted with skarlet  
 sins, then their river was pregnant & reemed  
 with

## 672 Teares in the distressed

with misse-shapen monsters. Thus God can doe: and thus God will doe, when patience is over-pressed with the infinite increase of insufferable crimes. And thus o thus he now doe's to my poore, native bleeding countrie. *This, this land, which was*

Gen. 13 *like the land of Egypt, even as the garden of the*  
 10. *Lord: which was great among nations, and*  
 Lam. 1. *Princesse among Provinces, is now. Made an*  
 1. *astonishment, and an hissing, and a desolation.*  
 Jer. 5. 9 *The voyce of mirth, and the voyce of gladnesse,*  
 vers. 10 *and the voyce of the Bride-groome, and the voyce*  
*of the Bride, and the sound of the mill-stone,*  
*and the light of the candle, are taken from us;*  
 vers. 11 *and this whole land by degrees become's a de-*  
 Lam. 1. *solation, and an astonishment. Her priests*  
 4. *sigh; her virgins are afflicted; and she is in bit-*  
*ternesse. Lord, what a strange and sad altera-*  
*tion is here in every corner of the King-*  
*dome; in all estates and conditions of the*  
*people! Our cities are become prisoners*  
*even to their owne fortifications; and seeme*  
*to be coffin'd in the walls of their strength.*  
*The grave and ancient inhabitants of them,*  
*who had out-lived their sweat and labour, are*  
*now enforced to become young apprentices to*  
*their almost forgotten crafts; and finding*  
*their stiffe & stickie fingers unapt to purchase*  
*bread for their bellies, they moisten their*  
*shrivell'd cheekes with those few teares their*  
*age can allow them. The cornes and the*  
*sack. butt*

sack-buts are turned into trumpets and fifes :  
 our feasts are turned into mourning , and all our *Amos.*  
 songs into lamentation ; and sack-cloth is brought *8.10.*  
 upon all loines , and baldnesse upon every head ;  
 and our mourning is as for an onely sonne ; and  
 the end of our mirth is this our bitter day. Our  
 dances are changed into marches ; our banquets  
 into famine ; our gownes and liveries into gar-  
 ments made of the skinns of Elkes and Buffe-  
 loes : and the suites of gold and Tissue into glitte-  
 ring armour. The hatts composed of the soft  
 wooll of the Beaver are turned into helmets &  
 beavers of hard and heavy mettall : the lofty &  
 proud structures , into poore and narrow hatts  
 and tents : and the pride of the cup-board , and  
 the glory of the fingers into salarie for soul-  
 diers , and the price of blood. Warre is proclaimed *Ioel.3.*  
 in our gates ; it is prepared : our mighty men are *9.*  
 awaked : all the men of warre draw neere , and  
 come up. Our plough-shares are beaten into  
 swords , and our pruning hooles into speares. *verf. 10*  
 Our citizens hands forget the cunning of  
 their trades and occupations , by teaching their *pf. 144.*  
 hands to warre , and their fingers to fight. Our *1.*  
 pennes are turned into pikes ; our maces into  
 swords ; our walking staves into halbeards , and  
 parti-zans , and leading staves ; and our voyces  
 of harmonie and musick into showtes and horrid  
 cries of formidable armies. The bells which  
 merrily rang the peales and the changes , either  
 roare out our destructions in engines of warre

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by a strange metamorphosis; or if they continue in their ould condition they skarce know any other tone then knells for the slaine, the death of whom causeth the wringing of hands among orphanes & widdowes. Our Beth-els are turned into Beth-arems;

Amos. 5.5. so that now wee skarce dare to seeke Bethel, or enter into Gilgal, or passe unto Beersheba. Our

Dan.6. Daniels, oh our Daniels, are cast into the denns of Lyons; and yet few of us doe passe the

16. vers.18 night in fasting; nor doe we send away the instruments of musick from before us; nor doth our sleepe goe from us. O that wee would yet once

vers.26 tremble and feare before the God of Daniel, who is the living God, and stedfast for ever; and his Kingdome that, which shall not be destroyed; for his dominion shall be even to

vers.27 the end. He delivereth, and rescueth: and hee worketh signes and wonders in heaven, & in earth. Sad was the time with Ieremiah

Ier:37. the Prophet, when he went out of Ierusalem  
12. to goe into the land of Benjamin, to separate himselfe thence in the midst of the people.

vers.13 For, when he was in the gate of Benjamin, a captaine of the ward was there whose name

vers.14 was Iryah; and he tooke Ieremiah the Prophet, saying, Thou fallest away to the Caldeans: but Ieremiah said, It is false; I fall not away to the Caldeans; but he hearkened not unto him. So Iryah tooke Ieremiah, and

vers.15 brought him to the Princes: wherfore the  
Princes

Princes were wroth with Ieremiah, and smote him, and put him in prison in the house of Jonathan the Scribe; for they had made that a prison. Bad, o full bad are our times too: for our Ezekiels live among briars and Eze:2. thornes; and dwell among scorpions. The 6. Prophets of the Lord have their trialls of Heb:11 cruell mockings; yea of bonds, and impris- 36. sonment. They are stoned, they are tempted, they vers. 37 are slaine with the sword: they wander about in sheepe-skinns, and goate-skinns, being destitute, afflicted, and tormented; of whom the vers. 38 world is not worthy. They wander in deserts, and in mountaines, and in denns, and caves of the earth: This thou hast seene, o Lord; keepe not Ps 35. silence: o Lord be not thou farr from them. 22. Stirre up thyselfe, and awake to their judgment, vers. 23 and to their cause, o our God, and our Lord. The time is allready come that judgment hath begun at the house of God: and if it first 1. Pet. begin at them, what shall the end be of them that 4. 17. obey not the gospel? Wee see not our signes; there is skarce any Prophet more: and who is there among us that knoweth how long? Wee Ps. 74. 9 have unsettled people among us, who are apt to say to the Seers see not; and to the Prophets, Is. 30. Prophecie not unto us right things: speake unto 10. us smooth things; Prophecie deceits. Get yecout of the way, turne aside out of the path: cause the vers. 11 holy one of Israel to cease from before us. The Prophet Ieremiah complained that in his



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- Jer:5. time a wonderfull and horrible thing was  
 30. committed in the land : the Prophets prophesied  
 vers.31 lies ; and the people loved to have it so :  
 and what (saith hee) shall wee doe in the end  
 e:14. thereof? Again he cries out. *Ah Lord*  
 13. *God , behold the Prophets say unto them, Ye*  
*shall not see the sword , neither shall yee have*  
*famine ; but I will give you assured peace in*  
 vers.14 *this place. The Prophets Propheisie lies in thy*  
*name whereas thou sentest them not ; neither*  
*hast thou commanded them , nor spoken to*  
*them : they Propheisie unto the people a false*  
*vision , and divination , and a thing of*  
*nought , and the deceit of their heart. And*  
*is it not as bad in these times as it was in*  
*those ? Nay doe not they now professe prophe-*  
 Amos. *sying which are noe Prophets , neither sounes of*  
 7.14. *Prophets ; but heard-men , and gatherers of Sy-*  
*comore fruits ; and yet will not believe but that*  
 vers.15 *God saith unto them ; Goe , Propheisie unto my*  
*people Israel ? Surely if such be crept in among*  
*us through the windowes , and so stopp our*  
 Zech: *light , the day will come when they shall be*  
 13.4. *ashamed every one of his vision when he hath*  
*Prophe sied ; and shall noe longer weare a rough*  
*garment to deceave ; and each of them shall say , I*  
 vers:5. *am noe Prophet ; I am an husband-man ; for man*  
*taught mee to keepe cattell from my youth. Nay,*  
 Mic.2. *is not he now the Prophet of this people in*  
 11. *many places , who walketh in the spirit of*  
*falsehood ; and lyeth , saying , I will Propheisie*  
*unto*

unto thee of wine, and of strong drinke? Ah, are not the doores of many of our temples shut up, and diverse of our lamps put out; & noe incense burnt, or burnt offerings offered in the holy places unto the God of Israel, as they were wont to be? Doe not some of the lowest of the people pretend to be priests of the high places? Nay doe not many fowle people (cunning filsters in our troubled waters) rob even God himselfe in tithes and offerings? For these, o for these things, the very stones doe cry out of the walls, and the beames out of the timber doe answer them. O most justly therefore hath the Lord his controversie with the inhabitants of this land: and it is to be feared that noe truth, nor mercy, nor knowledge of God will be left therein. Is it not now among us in many places, come to thatould proverb, *Like people like Priests*? Have wee not those who thinke that to one of them is given, even by the spirit of God, the word of wisdom; to another the word of knowledg by the same spirit; to another Prophecie; to another discerning of spirits; and to another interpretation of tongues? Whereas if they would trie the spirits peradventure they should find that these are not of God; but that many false Prophets are gone out into the world. Alasse such a spirit is the same, and noe other then the same spirit that now worketh in the children of disobedience. It is the spirit of error; an evill spirit; a lying spirit; a perverse spirit; a

1. Chn  
29.7.1. King  
13.33.

Mal.3.

8.

Hab:2.

11.

Hos:4.

1.

vers.9.

1. Cor:

12.8.

vers.10

1.10:4.

1.

Eph.2.

2.

1.10:4.

6.

1. Sam.

16.14.

1. King.

22.22.

15:19.

14.

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c. 19. Spirit of a deepe sleepe ; an uncleane spirit ; the  
 10. Spirit of the world ; a fowle spirit ; the  
 Zech: owne spirit ; rather then the spirit of wis-  
 13. 2. dome and understanding ; of counsell , and  
 1. Cor: might ; of knowledg , and of the feare of the  
 2. 12. Lord ? They have indeede a shew of wis-  
 Reu. 18 dome : but I feare this wisdom discendeth not  
 2. from above ; but is earthly , sensuall , and devil-  
 Eze: 13 lish. The wisdom that is from above is first  
 3. pure , then peaceable , gentle , & easie to be intru-  
 If. 11. ted , full of mercy & good fruits , without par-  
 2. tiality & without hypocrisie. They pretend to  
 Col: 2. knowledg ; but is it not the forme onely  
 23. knowledg , and of the truth in the law ? Have  
 Jam. 3. they not all this while beene kept out , and  
 15. entred not for want of the true key of know-  
 vers: 17 ledg ? Or if they doe know what they ought  
 Rom: 2 doth not this knowledg pusse them up ? Hee  
 27. knoweth most , and best , who knoweth him-  
 Luc: 11 selfe most , and that hee is the worst. They  
 52. say , they have faith : but what doth it profite  
 1. Cor. though a man say he hath faith , and have not  
 8. 10. works ? Can faith save him ? Faith without  
 works is dead. I pray God that all of us  
 1. Tim. may fight the good fight of faith , putting on  
 6. 12. the breast-plate of faith and love ; even of  
 1. Thel. that faith which worketh by love. O mer-  
 5. 8. cifull God , how doth thy poore spouse  
 Gal. 5. 6 weepe sore in the night , and her teares hang  
 Lam. 1. on her cheekes ; and that because among all  
 2. her lovers she hath few , or none , to comfort  
 her !

her! Her friends have dealt trecherously with her, and are become her enemies.

Me think's our two indulgent Nurses, who should have beene preserved chaste; whose breasts have beene full of sweete and wholesome milke; and who were wont to feede us with the sincere milke of the word; the Presse, and the Pulpit, are clad like mourners: and that because they are forced, and ravished by so many profane penne, and tongues. 1. Pet. 2.2.  
O how are the black penne of our railing Scripturients (borrowed from the wings of the simplest fowle, which hisses at them for their madnesse) surfeited with their excessive drinking of gall and vineger: and how from their nibbs, their noses doe drop the very loathsome purgations of their Masters contaminated braines! They gape, as if they would devour him whom they point at. They scratch him: they blott, and blurre his good repute: yea they have teeth too; and with those teeth they bite so malliciously, so venomously, that often times the wounds doe fester, and grow incurable. Wee are now certainly in the Autumne of the world; and assured thereof by the dayly falling into our hands of the ye-blowne fruit and leaves of these saplesse trunks, these un-pruned trees. The small coyne which formerly wee caried about us for the reliefe of the poore, is now frequently bestowed upon the falshood of the times. Vntruthes are pressed

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into the world: the mother suffers but a minutes paine, and so soone as she is delivered, the daughter runn's abroad before shee is so much as wrapped in swadling clothes. That heave

2. Thef. curse is fallen upon us, that God hath sent us  
2. 11. strong delusions, that wee allso believe lyes. Nor

Pf: 34. 2 soule longeth, yea even fainteth too for the courts  
verf. 3. of the Lord: and that because the Sparrow

hath found an house, and the Swallow a nest  
for herselfe where she may lay her young; even  
thine Altars, o Lord of hosts, my King and  
verf. 4. my God: and yet I cannot be so blessed as to  
dwell in thine house. Alasse, alasse, in too

1f. 34. many places of this land the screech owle lodg-  
eth there: the cormorant, & the Bitterne possesse

14. it; the Owle allso, and the Raven dwell in it:  
verf. 11

c. 13. wild beasts of the desert lodg there; it is full of dole-  
21. full creatures; and the rough Satyrs dance there.

Nay more: there are those now among us,  
who turne the Temples into stables, and Orato-  
ries into oasteries: and thinke to find Christ,  
as the shepheards did, lying in a manger. King

Lu: 2. 16. Nebuchad- nezzar made a decree that every peo-  
ple, nation, and language which spake any thing

Dan: 3. 29. amisse against the God of Shadrach, Mesbech,  
and Abednigo, should be cut in pices, and their  
houses should be made (Takes): but now wee have

So the Geneva  
transla-  
tion. all pretending to be worshippers of that God;  
yea even those who esteeme our Churches  
noe better then what those Blasphemers houses  
were

were to be turned into: yea and in good earnest, such, such places of stench and filthinesse they account fitt and good enough to offer their incense in to the God of heaven. But doe they not thinke that their stinke doth come up, and their ill savour come up unto the great God; and that he will say unto them, your incense is an abomination unto mee? Idolatrie hath in ancient times foolishly set forth our Churches with Pageantrie, and gawdie trickings of superstition: & in our later times wee dreaded the courtings, and the slow-paced but cunning and subtle insinuations of the proud whore of Babylon: and now mee think's wee have a strang kind of alteration; for here is not onely a Kingdome (ô woe is the time) divided against it selfe, but also Satan in some places seeming to cast out Satan; profanenesse to cast out superstition. Nay every troubler of our Israel, every Schismatick, every Sectariſt, every Vpstart as well asould Heretick comes in among us as did the wise men, & the sorcerers, the magicians of Egypt before Pharaoh, and casteih downe every man his rod, and they become serpents. But o when will the seede of the woman bruise, nay breake these serpents heads? When will that Angel which hath the key of the bottomlesse pit, come downe from heaven with a great chaine in his hand, and lay hold on the Dragon that old serpent, and all the young ones made of the magicians rod's, and bind them, and cast them into the

Isa. 2.

20.

Isa. 1. 13.

Mat. 12.

25.

1. Chr.

2. 7.

Ex. 7.

11.

Gen. 3.

15.

Reu. 10.

1.

vers. 2.

vers. 3.



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- bottomlesse pit, and shut them up, and set a seal  
 upon them, that they deceave the nations  
 more? Is not this time hoped to be the time  
 Reformation? Why then doe Iacob and Elia  
 still struggle in the wombe of our Rebeckah  
 25:23. What troubleth our host; and taketh off our char-  
 Ex. 14. wheelles, that they drive so heavily? Why  
 24. tarry the wheelles of the charet? Why are not the  
 vers:25 wheelles like the whirlwind? Shall the chil-  
 Iud. 5. dren come to the birth, and shall there not be  
 28. strength to bring forth? Shall the seamless  
 Isa 5. coate of Christ be allways thus torne in pieces?  
 28. Shall the souldiers still teare it? Shall they  
 c:37. 5. still cast lots what every man should take? Ye  
 Ioa. 19. and not content with tearing his coate, shall  
 23. the souldier with a speare pierce his very side all  
 Mar. 15. 24. O God, how long shall the adversarie reproach  
 Ioa: 19. Shall the enemies blaspheme thy name for ever  
 34. Time was when Micah had an house of gods,  
 Pl. 74. and made an Ethod, and Teraphim, and conse-  
 10. crated one of his Sons, who became his  
 Priest: but in those dayes (saith the text) there  
 Iud: 17 was noe King in Israel; but every man did that  
 5. which was right in his owne eyes. Wee cannot  
 vers: 6. truely say wee have noe King; but too truely  
 wee may see that almost every man striveth  
 to doe that which is right in his owne eyes.  
 Num: Alas! Who shall live when God doth this?  
 24. 23. When will the Lord turne his hand upon us, and  
 Is. 1. 25 purely purge away our drosse and take away  
 vers: 27 all our sinne? When shall Zion be redeemed  
 with

With judgment, and her converts with righteous-  
 nesse? When shall the counsell of Achitophel be 2. Sam.  
15.31.  
 turned into foolishnesse? The whole head is sick, Iſa: 1.5.  
verſ.6.  
 and the whole heart faint: From the sole of the  
 foote even to the head there is noe soundnesse; but  
 wounds, and bruises and putrifying sores, that  
 are neither closed, nor bound up, nor mollified  
 with ointment. O that the men that devise Eze: 11  
2.  
 mischief, and give wicked counsell might  
 once come to an end! Lord, how wee long 2. King  
11.17.  
 for a Ichojada to make a covenant betweene the  
 Lord and the King, and the people, that wee  
 should be the Lords people; betweene the  
 King also, and the people: and that all the verſ. 18  
 people of our land would goe into the house of  
 Baal, and breake it downe; breake his altars  
 and his images in pieces thorowly: and that  
 he would take the rulers over hundreds, and verſ. 19  
 the captaines, and the guard, and the people of verſ. 20  
 the land; and all of them bring the King to his  
 house, and set him upon the throne of the  
 Kings; that all the people of the land may rejoyce,  
 and the City may be in quiet! The Lord  
 once did bow the hearts of all the men of Iudah 2. Sam.  
19.14.  
 even as the heart of one man, so that they sent verſ. 15  
 this word to the King, Returne thou, and all  
 thy servants. So the King returned and came  
 to Iordan: and Iudah came to Gilgal to meete  
 the King, to conduct the King. O that our  
 dayes of mourning were turned into a day of Ezra. 4  
10.  
 rejoycing, and shewing, that wee might offer

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sacrifices of sweete savours for it unto the God  
heaven! But such a day of rejoycing we  
cannot expect nor hope for, untill our God  
shall be pleased to make us more sensible  
first of our sinns, and then of our present and  
emergent calamities. Alas, Alas, wee pretend  
to be sorrie for our sinns, and wee pray for  
peace; and yet full little doe wee remember

- If. 48. that there is noe peace saith the Lord, unto the  
22. wicked. It would prove indeede a most invalu-  
able blessing, if wee could see peace and  
20. 19. truth in our dayes: and wee are assured that  
Prov. to the counsellors of peace there is joy. But what  
12. 70. hopes can wee have of peace, while our in-  
If. 59. 2 quities separate betweene us and our God; and  
our sinns hide his face from us, that hee will not  
verf. 3. heare. Our hands are defiled with blood, and  
our fingers with iniquity. Our lips speake lies  
verf. 4. our tongues mutter perversnesse: who calleth  
for justice? And who pleaderth for truth?  
Wee trust in vanity, and speake lies: wee con-  
ceave mischief, and bring forth iniquity.  
verf. 5. Wee hatch cockatrice eggs; and weave the spi-  
ders webbs: hee that eateth of the eggs dyeth,  
and that which is crushed, breaketh forth into  
verf. 6. a viper. Our workes are workes of iniquity;  
verf. 7. and the act of violence is in our hands. Our  
feete runne to evill: and wee make hast to  
shed innocent blood: our thoughts are thoughts  
of iniquity; wasting and desolation are in our  
verf. 8. paths, The way of peace wee know not; and

there is noe judgment in our goings: wee have made us crooked paths; whoſoever goeth therein ſhall not know peace. Therefore is judgment farre from us; neither doth juſtice over-take us. True it is, wee have our frequent faſtings, and our dayes of humiliation: but doe wee not faſt for ſtrife and debate, and to ſinite with the fiſt of wickedneſſe? What doth the Lord require of us, but to doe juſtly, and love mercy, and to walke humbly with our God? But wee, ah ſinfull wee, inſteed of doing juſtly, doe many times labour by a new way to execute Juſtice; to kill it, to deſtroy it with its owne ſword: noe merveile therfore that when judgment is looked for, behold oppreſſion; and when righteouſneſſe, behold a cry. The God of mercy requireth us to love mercy; but wee, on the contrarie, are ready to lay hold on our bowes and ſpeares: wee are cruell, and have noe mercy: our volces roare like the ſea; and wee ride upon horſes ſet in aray as men for warre; and that againſt our owne acquaintance, and neighbours, and friends, and allyes: yea and our very tender mercies are cruell. Hee requireth us to walke humbly with him; and wee pretend to put on ſackcloth, and to humble our ſoules with faſting; but alasse, is this ſuch a faſt as God hath choſen? A day for a man to afflict his ſoule? Is it for a man to bow downe his head as a bull-ruſh; and to ſpread ſackcloth and aſhes under him?

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- vers:6. Will hee call this a fast, and an acceptable day  
 unto him? Noe, noe: Is not this the fast  
 that hee hath chosen? To loose the bands of  
 wickednesse; to undoe the heavy burdens; and  
 to let the oppressed goe free; and that wee  
 vers:7. breake every yoke. Is it not to deale our  
 bread to the hungry; and that wee bring the  
 poore that is cast out, to our houses? When  
 wee see the naked, that wee cover him; and  
 that wee hide not our selves from our owne  
 flesh? But doe wee thus fast? Doe wee thus  
 humble our selves? I feare wee doe not; &  
 therefore for peace wee have greate bitter-  
 nesse: wee are filled with bitterness, and are  
 c:38. made drunken with wormewood. The great  
 17. Lam:3. starre which fell from heaven upon the third  
 15. Reu:8. part of rivers, and upon the fountaines of  
 10. waters when the third Angel sounded, is  
 vers:11 found among us: for our waters are become  
 wormewood; our teares are teares of bitter-  
 ness. Solomon telleth mee that where noe  
 Prov: 11.14. counsell is, the people fall: but in the multitude  
 of counsellors there is safety. That multitude of  
 counsellors wee have: gave, wise, and ho-  
 nourable counsellors wee have: and yet for  
 all that mee think's wee doe not find that  
 2. Cor. safety which Solomon speaketh of: for wee  
 7.5. have noe rest, but wee are troubled on every  
 1. Chr. side: without are fightings, and within are  
 26.14. feares. Wee have Zechariahs, wise counsel-  
 Mar:15 lers; & wee have Iosephs; honourable coun-  
 43. sellers,

sellers, which also waite for the Kingdome of  
 God; and wee have *Ionathans* to be counsel-  
 lers; wise men, and scribes: and yet there is  
 but litle joy to the counsellors of peace; nor  
 are purposes yet so established by this multi-  
 tude of counsellors, as hath beene long hoped  
 they would have beene. What is the cause?  
 What is the reason hereof? *Ah Lord God,*  
*wee are ready to take counsell, but not of thee:*  
 to reject thy counsell against our selves, to  
 contemne thy counsell; and therefore wee are  
 every one afraid in himselfe, because of the  
 counsell of thee the Lord of hosts, which thou  
 hast determined against us. The noise of the  
 drumms and the trumpets still sounds in our  
 eares; and noe Dove comes yet with the olive  
 branch of peace into our poore distressed  
 land. O my God, my God, how is thy  
 sword filed with blood, and made fat with  
 fatnesse, and with the bloud of the lamb's &  
 goates; with the fat of the kidnyes of ramms;  
 because thou hast a sacrifice in *Borrah*, and a  
 great slaughter in *Idumea*! Our land is soaked  
 with blood; and our dust is made fat with  
 fatnesse. Our dust is turned into *brimstone*:  
 the raine of our land is made powder & dust:  
 yea and our very water is turned into fire.  
 The water that is drained through the earth  
 of our Cellars and vaults, is turned into *salt-*  
*peter*; and that, and the coales, and the *brim-*  
*stone* kindle their furie together in chambers  
 of

1. Chr.

27.32.

Prov:

12.20.

cap: 15.

22.

Jer: 30.

1.

Luc: 7.

30.

Ps: 107

11.

Is: 19.

17.

c: 34.6.

vers. 7.

vers. 9.

Deut:

28.24.



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- of iron, and in brasſe, and then belch out  
fire and deſtruction. From hence come thoſe  
Joel. 2. dreadfull wonders which wee ſee in the heaven  
30. and in the earth; blood, and fire, and pillars of  
ſmoke. The black-mouth'd Canons ſpitt the  
fire of wrath at us; and the tokens of their  
mallice which they ſend unto us, are balls of  
iron fitted for our confuſion. Yea, and the  
more to terrifie us, they roare and thunde  
out their defiance, even to the aſtoniſhment  
of all that heare them. Wee feede them with  
powder and they thank us in thunder and light-  
ning: wee crambe them with iron; and they  
diſcharge themſelves of it to the ſlaying of  
Chriſtians. Yet mee thinks even theſe engines  
of iron in dumb lectures doe ſeeme to teach  
us relenting by their owne examples; by  
their ſhaking, their reverſing, their running  
when they are diſcharged, as if they  
trembled and were afraid themſelves of the  
miſchiefe they doe; and were glad when they  
had libertie to take their eaſe upon their  
If: 66. beds. Thus the Lord cometh with fire among  
15. us, and with his charrets like a whirle-wind, to  
render his anger with fury, and his rebukes with  
verſ. 16 flames of fire: for by fire, and by ſword the  
Lord pleadeth with us; and the ſlaine of the  
Lam: 1. Land are many: Behold ô Lord; for by reaſon  
20. hereof I am in diſtreſſe; my bowells are trou-  
bled; and mine heart is turned within mee;  
for wee have grievouſly rebelled. *Abroad*  
ſbe

the sword bereaveth; and at home there is as  
 death: The Lord is against us, and hath Eze:21  
 drawne forth his sword out of his sheath, and 3.  
 doth cut off from us the righteous and the  
 wicked. Therefore it is, that now I sigh with vers.6.  
 the breaking of my loines, and with bitter-  
 nesse doe I sigh; even for the sad tidings vers.7.  
 which I dayly heare, because the sword cometh:  
 every heart melteth, and all hands are feeble, and  
 every spirit doth faint, and all knees are weake  
 as water. A sword, oh A sword, is sharpned, & vers.9.  
 also fourbished: it is sharpned to make a sore  
 slaughter; it is fourbished that it may glitter. The vers.10  
 allmighty hath called for a sword against us thorow cap:38.  
 out all the land; every man's sword is against his 21.  
 brother: the Lord pleadeth against us with blood, vers.22  
 and with fire, and with brimstone. His fury vers.28  
 is upon his face; and a great shaking is in our vers.19  
 land. The covers of our souldiers are iron, &  
 their weapons are iron, and their hearts are  
 also iron: so hard are their hearts that they  
 kill without remorse; and they pillage and  
 plunder without pittie or commiseration. The  
 baggs that swelled with unjust gaine, and mo-  
 neys purchased by extortion & fraud, now won-  
 der at their owne emptinesse; and in their shri-  
 vell'd and pursed cheekes seeme to mourne for  
 their falling away? This is a sore evill that in Ecclesi.  
 all points as the deceiver came so shall hee goe; 5.16.  
 and what profit hath hee that hath laboured for  
 the wind? The plunderers suck downe his  
 swollen.

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swollen purse, and leave nothing but a bare and naked skinne: and by a new law of gall they teach by the way of violence how to *scrape up* by falshood. And when hee looks with an heavy and wish-full eye upon his departing moneys, never to be re-called, a deepe sigh tell'shim 'tis well that some moneys are found to awaken his conscience, so hee spends his drooping dayes in wishing that hee were as *innocent* as many that are *poore*: and it may be that by the *losse* of his *coyne* hee *gaines* some religion. Those againe whose honest care and thriftie labours had beene so blessed, that their moneys had increased, yea even by diminishing; and had multiplied for their charity; finding now the uncertainty of what the world falsely account's a treasure, part with their money with as deepe, but not a covetous, sigh, and that out of a consideration that the emptinesse of their coffers will be burdensome one day to their new, but fellonious possessours. They grieve that *rapine* should be more powerfull then *innocency*: yet content themselves with the certaine assurance of treasures in heaven. The surly robber in the interim, with a cruetie conscience rejoyceth at the purchase of his owne destruction: and (to shew that hee hath as litle care of his issue as he hath of his soule) consume's in riott what his children may

may beg for. The lowest spoake is now come to be the highest in the wheele; and that which was the uppermost is turned to the ground. The rich are become poore; and those who formerly were of a low esteeme, now pride it in the feathers of other birds. Solomons observations is come to passe in our dayes; the Ecclesi: rich sit in low place: yea and wee see servants 10.6. upon horses, and princes walking as servants vers. 7. upon the earth. The spoilers are come upon Ier: 12. all high places; for the sword of the Lord doth 12. devoure from the one end of the land even to the other end of the land; noe flesh hath peace. Wee sowe wheate, but wee reape thornes: vers. 13. wee put our selves to paine, but noe profit come's of it: and wee are even ashamed of our revenues, because of the fierce anger of the Lord. Our bloody victories are mixed both with joy and sorrow; for even our very conquests & triumphs are mournfull. The more wee slay, the fewer kindred, and friends, and acquaintance are left us; and much of that blood which wee draw from others, is part of that which runneth in our owne veines. Iacob and Esau, brethren of the same wombe, contend for the birth-right; and many a man strive's to supplant, to surprise, to destroy his kinsman, his brother, yea and his owne father. Our tongues are become prisoners, and are kept close under the roofes of our mouths, and within the grates  
of

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of our *teeth* ; yea and that in the company  
 them who are , or should be deereſt unto  
 and all for feare of trecherie and diſcovery

**Amos.** *The prudent are enforced to keepe ſilence becauſe*

**13.** *is an evill time. Wee dare not truſt a friend*

**Mic:8.** *put confidence in a guide : wee keepe*

**5.** *doores of our mouths from them that lie*

**verſ.6.** *our boſomes : The ſonne diſhonoureth the father  
 the daughter riſeth up againſt her mother ; and  
 the daughter in law againſt her mother in law.*

**Mat:10** *Brother delivereth up brother to death , and the*

**21.** *father the child : and the children riſe up againſt  
 their parents , and cauſe them to be put to death.*

**Luc:12** *Five in one houſe are divided ; three againſt two*

**52.** *and two againſt three ? The father is divided*

**verſ:53** *againſt the Sonne , and the ſonne againſt the  
 father : the mother againſt the daughter , and  
 the daughter againſt the mother : the mother  
 in law againſt the daughter in law , and the  
 daughter in law againſt her mother in law.*

**Mat.10** *and a man's foes are thoſe of his owne houſehold.*

**36.** *The Lord God of heaven amend theſe wic-*

**Mal.4.** *ked times , and turne the hearts of the fathers to*

**6.** *the children , and the hearts of the children to the*

*fathers ; leſt he come and ſmite the earth with yet*

**Pſ:69.** *a greater curſe. Our very tables become ſnares*

**22.** *before us : and that which ſhould have beene*

**Iſ:29.** *for our well-fare , is become a trap. A man*

**Jer:48.** *is made an offender for a word ; and a ſnare is*

**43.** *layd for him that reproveth in the gate. Feare,*

**verſ:44** *and the pit , and the ſnare are upon us : hee that*

*ſearch*

death from the feare, falleth into the pit; and  
 hee that getteth up out of the pit, is taken in the  
 snare: the yeeres of our visitation are upon  
 us. The spoiler is come upon every city, and noe  
 city escaped: the vallies allso perish, and the  
 plaines are destroyed. The Lord doeth fanne c:15.7.  
 us with a fanne in the gates of our land: hee  
 doth bereave us of our children: hee doth destroy  
 his people because we returne not from our wayes.  
 Our widowes are increased to us above the sand vers:8.  
 of the seas: & the Spoyler at noone day is brought  
 upon us. Shee that hath borne seaven, languisheth; vers:9.  
 hee hath given up the ghost: her sunne is gone  
 downe while it was yet day: and the residue of  
 us are delivered to the sword before our enemies.  
 O that wee would gird our selves with sack. c:6.26.  
 cloth, and wallow our selves in ashes; and make  
 our selves mourning as for an onely sonne,  
 most bitter lamentation; for the spoiler sud-  
 denly cometh upon us. The treacherous dealer Is:11.  
 dealeth treacherously, and the spoiler spoileth: Yea 2.  
 and the word is given out among us Cursed be Ier:48.  
 hee that keepeth back his sword from blood: and 10.  
 yet few of us doe consider that the Lord God c:5.1.  
 of recompences shall surely requite. Woe unto 56.  
 them that desired this day of the Lord. To Amos.  
 what end is it for them? Alasse, the day of 5.18.  
 the Lord is darknesse and not light. As if a vers:19  
 man did flee from a lion, and a beare mett him  
 in the way; or went into the house, and leaned  
 his hand on the wall, and a serpent bitt him.

Wayling



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- vers.16 Wayling is in all our streetes; and wee see  
all the high wayes, Alasse, Alasse. We  
call the husbandman to mourning, and such  
vers.17 are skillfull of lamentation to wailing: &  
all vineyards is wayling; for the Lord doth per-  
thorow us. O that now at last wee would  
vers.14 seriously lay this to our hearts, and seek  
good and not evill, that wee may live, and  
so the Lord, the God of hosts may be with us!  
vers.15 O that wee would once hate the evill, and  
love the good, and establish judgment in the  
gate! It may be that the Lord of hosts would be  
gracious unto the remnant of Ioseph. But while  
wee remaine in our rebellions, wee must  
looke to lye downe in our miseries, as  
Ps.79.2 this day. The dead bodies of the servants  
of the most high are given to be meate unto  
the fowles of the heaven: and the flesh of  
vers.3. his saints unto the beasts of the earth. Their  
blood is shed like water round about the  
Kingdome; and there are none to bury them.  
vers.4. Wee are become a reproach to our neighbours: a  
scorne and derision to them that are round about  
vers.5. us. How long Lord wilt thou be angry? for  
vers.8. ever? Shall thy jealousie burne like fire? O re-  
member not against us our former iniquities:  
let thy tender mercies speedily prevent us;  
vers.9. for wee are brought very low. Helpe us O God  
of our salvation, for the glory of thy name!  
Ps.125 O deliver us, and purge away our sinns, for  
3. thy name's sake! O let not the rod of the wicked  
rest

upon the lot of the righteous, lest the righteous  
 forth their hands to iniquity! Oh, how our  
 does enforce us to flee to save our lives; & Ier:48.  
 make us like the heath in the wilderness: & 6.  
 sometimes flee when none pursueth us. Prov: 28.1.  
 When Sodom was destroyed, Lot had a Zoar Gen:19  
 flee unto: when Ierusalem was layed wast, 22.  
 some of the inhabitants had a Pella to escape  
 unto. O that I now had wings like a dove: Ps.55.6  
 then would I flee away too, and be at  
 rest. Lo, then would I wander far off, and vers.7.  
 remaine in the wilderness: for the day of the Ier:2.  
 Lord is greate, and very verrible; and who can 11.  
 abide it? Hee is the true God, hee is the li- Ier.10.  
 ving God, and an everlasting King: at his 10.  
 wrath the earth doth tremble; and the nation  
 is not able to abide his indignation. Ye,  
 what doe I talke of fleeing; and wish for the  
 wings of a dove, that I might flee? Alasse,  
 whither would I flee? Can the mountaines,  
 or the hills cover mee from the all-seeing  
 Lord of hosts? Whither shall I goe from his Ps.139.  
 spirit; or whither shall I flee from his presence? 7.  
 If I ascend up to heaven, hee is there: If I make  
 my bed in hell, behold he is there also. If I vers.8.  
 take the wings of the morning and dwell in vers.9.  
 the uttermost parts of the sea; even there shall vers.10  
 his hand leade mee; and his right hand shall  
 hold mee: If I say, surely the darknesse shall vers.11  
 cover mee; even the night shall be light about  
 mee. Yea, the darknesse hideth not from vers.12  
 him,

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him, but the night shineth as the day: the darkness and the light to him are both alike. What then shall I yet doe? Abide his wrath: cannot: endure these troubles, & vexations, and impoverishings and heart-breakings, and soule-bleeding perturbations any longer: cannot; and yet whither to goe or flee, to shun and avoyd them, I know not. Well; I am yet resolved what I will doe. Yes; 'tis my onely way; and doe it I must, I will. Since I cannot flee from God, I will flee to God. And yet, I will flee from him; from his wrath, from his anger, from his displeasure: and for all that I will flee to him also, and to none but him: to his mercy, to his promises, to his tender compassions, which never faile. I have displeased him with my sinns: but I will displease my selfe for this displeasing my kind, my good, my loving God. I have moved the holy one of Israel to anger by mine iniquities: But I will be angry with my selfe for moving him in whom I live, and move, and have my being. I will come unto him with teares; mee thinks mine eyes already begin to water; and I will cry unto him; for hee heareth the cry of the afflicted: and I will pray unto him; for hee is a god that heareth prayer: and I will sigh unto him; for he caused a marke to be set upon the fore-heads of those in Ierusalem who did sigh and cry for all the abominations which were done in the midst thereof.

Am:17  
28.

Iob.34.  
28.

Pf:65.2

Ez:9.4

thereof. Oh, who can forbear a shewer of  
 reares, that is but the least sensible of the stor-  
 mes of our calamities? Who can choose but  
 have greate thoughts of heart, for these divisions of *Jud. 5.  
 15.*  
*Reuben*? For my part, surely my heart is not  
 all stone: some part of it, at least, is flesh; and  
 therefore it must needs be sensible both of the  
 generall sufferances, and of my particuler mis-  
 erable condition. Our Chirurgians have a  
 stone composed by art, which they call the  
 infernall stone; with which they stupifie and  
 make dead the flesh, where they intend to  
 make an orifice for a fountenell or issue.  
 From my heart should issue a fountaine of  
 sorrow for the cause of my God's displea-  
 sure: and yet I am afraid mee thinks, to have  
 the orifice made. I would be content to grieve;  
 but, mee thinks I would not have it painfull;  
 I would doe it at cheape rates. O but I must  
 both grieve, and I must be pained too; yea I  
 must be cut to the heart: yet not as were the  
 high Priest and the Counsell, when Peter and *Act. 5.  
 29.*  
*Iohn* tould them that they ought to obey God  
 rather then men; where upon they were cut to  
 the heart, and tooke counsell to slay them: nor as *vers. 33*  
 they were cut to the heart when they gnashed *c. 7. 54.*  
 with their teeth upon Stephen: but I must how-  
 soever be cut, or at least I must be pricked at  
 the heart, as were Peter's converts, when they *c. 12. 37.*  
 said unto him and to the rest of the Apostles,  
 Men and brethren what shall wee doe? Oh,

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but I am afraid that I shall not be sensible enough; for I feare that I have an *infernal* stone lying upon my heart, which the devil layeth there purposely, that I may not be sensible. Well; if thus it be, I shall find it by the *working*, by the *tugling*. I am sure that

1. Sam. *God now doth a Thing in our Israel, at which*  
 3. 11. *both the eares of every one that heareth it doe*  
*tingle: yea and mee think's, not onely mine*  
*eares tingle, but even my heart allso tingled*  
*and trembleth at the same. Well; though*  
*that stone be there, yet the incision shall be*  
*made; and howsoever I will desire that a*  
*paine I may endure. If yet I am not sensible*  
*enough when the incision is made, I hope I*  
*shall have time enough to smart before the*  
*eskar be off. Lord, I desire that I may be sen-*  
 „ *sible of the wounds of this land; and that the*  
 „ *blood which is shed in these violent times,*  
 „ *may be washed away by the teares of mee, and*  
 „ *other penitent sinners. Or, if blood required*  
 „ *blood; Lord let the wine and oyle of the*  
 „ *best Samaritane; let the blood of my mercie-*  
 „ *full Redeemer prevaile for pardon for the*  
 „ *blood which is shed in these un-natural*  
*warrs; and let it stoppe the fountaine, the*  
*current, the issue thereof. If my poore coun-*  
*trie was formerly troubled with a plurisie, I*  
*am sure that now it useth the harsh meanes*  
*of phlebotomie; for it is let blood in every part; in*  
*the head, the armes, the leggs, the feete; yea*  
 and

and even in the very heart. And yet for all this, are there not some among us (upon whose hearts the stupifying infernall stone is layd) who are like unto Moab; who have Ier. 48. beene at ease from their youth, and have settled 11. upon their lees; and have not beene emptied from vessell to vessell; nor have gone into captivitie; and therefore their tast remaineth in them, neither is their sent changed? Are there not those among us, that put farre away the evill day; and Amos. cause the seate of violence to come neere? That lie 6.3. upon beds of ivory, and stretch themselves upon vers. 4. their couches; and eate the lambs out of the flock, & the calves out of the midst of the stall? That vers. 5. chaunt to the sound of the violl, and invent to themselves instruments of musick? That drinke vers. 6. wine in bowles, and annoint themselves with the chiefe ointments; but are not grieved for the afflictions of Ioseph? Ierusalem was then surest of her destruction, when she laughed and rejoyced in her surfeits and riotts; & my compassionate Iesus at the same time foreseeing her ruine, mourned and wept over her. Oh, mee Luc. 19 thinks, when I lay my hand upon my heart, 41. when I touch my heart, I find it a stringed instrument; and when I stoppe upon the fretts, the lesson that it playeth is nothing but *Lachrymæ*. Yet I feare I weepe not so much as I should: and I feare too that every one doth not weepe so much as I doe. I feare there are still those among us, who dilight to be fed with their Isa: 49.



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*owne flesh; and to be drunke with their owne blood, as with sweete wine. What shall I say of such; or how shall I pleade for them? Have*

*Pf. 14. 4 these workers of wickednesse noe knowledg, who eat up the people as they eat bread; and call not*

*2. Sam. upon the Lord? Lord shall their sword devoure for*

*2. 26. ever? Know wee not that it will be bitterness in the latter end? How long shall it be ere the people be bid returne from following their brethren? The Lord hath said by the*

*Pf. 5. 6. mouth of his servant David that he will de-*

*Pf. 55. horre the bloody, and deceitfull man: yea, he saith that bloody and deceitfull men shall not live*

*23.*

*Pf. 68. out halfe their dayes; and that hee will skatte*

*30.*

*Pf. 51. the people that delight in warre. Deliver us from blood-guinesse, o God, thou God of our*

*14.*

*Pf. 46. 9 salvation. O that my God would make these wars to cease. O that he would breake the*

*bowes, and cut the speares in sunder, and burne*

*the chariots in the fire! This I am sure, he*

*and hee alone can doe. Hee, and hee onely,*

*verf. 1. is our refuge and strength; and a very present helpe*

*in trouble. This therefore that hee may doe, I*

*will imitate the Prophet Daniel; and I will*

*Dan. 9. speake, and pray, and confesse mine owne sinns,*

*20.*

*and the sinns of this people; and present my sup-*

*plication before the Lord my God, and thus*

*I will say.*

*The First Prayer, wherein is  
set downe.*

- 1 Gods Iustice in punishing his owne people in former times.
- 2 His Iustice allso in the present punishing us for our offences.
- 3 An earnest supplication for our repentance and his forgivenesse.



Righteous father, thou who art  
righteous in all thy wayes, and holy Ps. 145.  
17.  
in all thy workes; I, thine unworthy  
creature in the very griefe of my

heart, and with a sad and bleeding soule,  
cannot choose but sit downe and weepe, in the Ps. 137  
1.  
vers. 8.  
consideration of our poore Sion wasted with  
miseries. Yet great and grievous though our  
afflictions are, and the increase and growth  
which they may yet arise higher unto, is all-  
together as unknowne to us, as when the  
period and end of them shall be: howsoever  
I must confesse thee to be a righteous God,  
strong, and patient. And seeing all things are  
naked and open unto thee, with whom wee  
have to doe, I cannot choose but acknowledg  
here, upon my bended knees before thine all-  
seeing majesty, that the sinns, oh the grievous,  
the scandalous, the out-ragious sinns of this na-  
tion have cryed for this vengeance, that thou Ps. 51. 4

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mayst be justified when thou speakest, and be  
 cleere now thou judgest. I confesse ô Lord,  
 out of a sense of mine owne transgressions, and  
 consideration of the crimes of this people, that our  
 transgressions are multiplied before thee; and our  
 sinns testifie against us: for our transgressions are  
 with us; and as for our iniquities, I desire of  
 thee Lord that wee may know them. When  
 thine owne deare people of Israel would not  
 be reformed by terrour, and consumption, and  
 the burning ague; by their enemies eating the  
 which they had sowed, and reigning over them;  
 by their fleeing when none did pursue them: by  
 making their heaven iron & their earth as brasie  
 by suffering them to spend their strength in vaine,  
 and causing their land not to yeeld her increase, ne  
 the trees their fruite: by the wild beasts robbing  
 them of their children; by destroying their castles,  
 and making them few in number, and their  
 high wayes desolate: then didst thou threaten  
 them, saying; If yee will yet walke contrarie to  
 mee then will I walke contrarie to you; and will  
 punish you yet seaven times for your sinns. I will  
 bring a sword upon you, that shall avenge the  
 quarrell of my covenant: & when yee are gathered  
 together within your citties, I will send the  
 Pestilence among you; & yee shall be delivered into  
 the hand of the enemy. Againe, thou didst  
 also threaten them, saying, If thou wilt not  
 hearken to the voyce of the Lord thy God, to  
 observe to doe all his commandements, and  
hii

Is: 59.  
12.

Lev. 26  
16.  
vers. 17

vers. 18  
vers. 19

vers. 22

vers. 23  
vers. 24  
vers. 25

Deut.  
28. 15.

his statutes: the Lord shall cause thee to be smitten vers. 25  
before thine enemies: thou shalt goe out one way  
against them, and flee seaven wayes before them:  
and thy carkeise shall be meate unto all fowles of vers. 26  
the aire, and unto the beasts of the earth; and noe Iud. 2.  
man shall fray them away. Thus when Israel 13.  
forsooke thee their Lord, and served Baalim and  
Ashtaroth; then thine anger was hot against vers. 14  
them, and thou didst deliver them into the hands  
of spoilers that spoyled them; and didst sell them  
into the hands of their enemies round about, so  
that they could not any longer stand before their  
enemies. Thus againe when they did evill c. 3. 7.  
in thy sight, and forgot thee their Lord and  
their God; and served Baalim and the groves;  
then thine anger was hot against Israel, and vers. 8,  
thou didst sell them into the hands of Chusan-  
Rishathaim king of Mesopotamia, and they  
served him eight yeeres. But yet when they vers. 9.  
cried unto thee, thou didst raise up a deliverer  
to them who delivered them. Thus also  
when they did evill in thy sight, thou c. 6. 1.  
didst deliver them into the hands of Midian  
seaven yeeres. And thus at another time  
when they did evill againe in thy sight and c. 10. 6.  
served Baalim and Ashtaroth, and forsooke  
thee, and served thee not: then thine anger vers. 7.  
was hot against them, and thou didst sell  
them into the hands of the Philistines & c. 13. 2.  
into the hands of the children of Ammon.  
Yea and thus when they also did likewise

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*evill in thy sight, thou didst deliver them into the bands of the Philistines fortie yeeres. If then Lord thou sparedst not thine owne decre*  
**Ps. 106.** *people when they thus sinned, and provoked*  
**29.** *thee to wrath through their owne inventions; how can wee the most abhominable of all thy creatures have the least hope of the cessation of thy judgments, who still doe multiply and increase our unsufferable abominations? Neither terror nor consumption, nor any other of thy corrections formerly sent us, have prevailed with us to search and try our wayes, and to turne unto thee our dreadfull Lord. Lustly therefore doest thou walke contrarie unto us, and causest the sword to avenge the quarrell of thy covenant. Wee are smitten before our enemies, yea even such enemies who have beene and should have continued our friends: for religion, countrie, neighbourhood, affinitie, and consanguinitie had ryed us together with the bonds of love. But now alas we goe out one way against them, and flee seaven wayes before them. Wee have in many places had those among us who served Baalim, and Ashtaroth, and the groves: and wee have had those too, who although they have professed with Naaman,*  
**2. King** *that they would offer neither burnt offerings,*  
**5. 17.** *nor sacrifice unto other Gods, but onely unto thee the true Lord: yet with Naaman also, they*  
**vers. 8.** *have bowed in the house of Rimmon. Lustly therefore,*

therefore, ô most justly is thine anger hot  
 against us, and wee are delivered into the  
 hands of spoylers. Confesse wee must ô God,  
 that wee are a sinfull nation, a people laden *II. 1. 4.*  
 with iniquity, a seede of evill doers, children that  
 are corrupters: wee have forsaken thee our Lord,  
 wee have provoked thee the Holy-one to anger,  
 wee have gone away backward. The whole head *vers. 5.*  
 is sick, and the whole heart faint: from the sole *vers. 6.*  
 of the foote even to the head there is noe sound-  
 nesse; but wounds and bruises, and putrifying  
 sores: they have not beene closed, neither bound up,  
 neither mollified with oyntment. Wee have in-  
 dede with our tongues called thee our father and  
 our master; & yet thou mayst justly question us  
 as thou didst the Israelites by the mouth of  
 thy holy Prophet, *If I be a father, where is Mal: 1.*  
 mine honour? And if I be a master, where is *6.*  
 my feare? Ah Lord wee must confesse that  
 wee are all as an uncleane thing; and all our righ- *Is: 64.*  
 teousneses are as filthy ragges wee all doe fade *6.*  
 as a lease, & our iniquities as the wind doe take  
 us away. There is none among us that calleth *vers. 7.*  
 upon thy name as he ought to doe; that stirreth  
 up himselfe to take hold of thee: for thou  
 hast hid thy face from us, and hast consumed  
 us because of our iniquities. But now, *vers. 8.*  
 ô Lord, thou art our father: wee are the clay,  
 and thou our potter, and wee all are the  
 worke of thine hand. Be not wroth very sore *vers. 9.*  
 ô Lord; neither remember iniquity for ever:



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behold, see I beseech thee, wee are all the people.

- c:28.3. True it is, o eternall Purity, that thou  
didst threaten by thy Prophet, that the drunk-  
ards of Ephraim should be trodden under feet  
and by thy servant Solomon thou hast warned  
us, saying, Be not amongst wine-bibbers;  
Prov. 23.20. amongst riotous eaters of flesh: for the drunkard  
ver. 21. and the glutton shall come to povertie; and drun-  
kenesse shall cloath them with raggs. And yet,  
as if thy words were not true, or thy judg-  
ments not to be feared and trembled at thou  
Deut. 29 18. art among us a roote that beareth gall and worm-  
wood, to adde drunkenesse to thirst. Wee have  
1.Sam. 11.13. Vriah's, made drunke, and wee have Elah's, &  
1.King 16 9. Nabals, drinking themselves drunke, and  
making Kingly feasts, where the end of their  
1.Sam. 25-36. mirth is drunkenesse. Seeing therefore thou  
is this guilt among us, how can wee expect  
other but that thou shouldest tread downe the  
people in thine anger, and make them drunke in  
Is:63.6 thy furie, and bring downe our strength to the  
earth? It was thy judgment upon Moab, that  
Jer.48. he should be made drunken and should wallow  
26. in his vomit & be in derision. Wee o Lord;  
Is.5 1. are now made drunke with the cup of thy furie,  
Is:7: and drinke the dreggs of the cup of trembling, and  
wring them out: and that because of the  
cups of drunkenesse and madnesse which have  
ser.10. overflowed in our land. But o heavenly fa-  
24. ther correct us but with judgment, and not in  
thine

thine anger, lest thou bring us to nothing. Make every one of us of this nation Take heede lest *Luc:21* at any time our hearts be over-charged with sur- *34.* feiting & drunkenness, and cares of this life; & so that day, the day of judgment, come upon us unawares.

By King Solomon, o thou glorious Essence, thou hast told us that pride goeth before destruction, & an haughty spirit before a fall: and the Apostle telleth us, that thou resistest the proude, but givest grace to the humble: and the Prophet telleth that pride was one of the iniquities of Sodome, as well as fullnesse of bread, and abundance of idlenesse. Yet, o Lord God all-mighty, in our pride wee have neither remembred the destruction, nor the threatned fall; nor thy resisting us; nor Sodom's ruine. Lord forgive this iniquity amongst us; and give us now such humble hearts, that wee may noe more set our hornes on high, nor speake with stiffe necks: for why? Thou o God art the judg: thou puttest downe one, and settest up another. *Prov: 16.18.* *1am.4.6.* *Eze:16.49.* *Ps.75.6.* *vers.8.*

Wee are taught, o thou just God of truth, that a false ballance is abomination unto thee; but a just weight is thy delight: and wee know that thou didst question by thy Prophet, saying, Shall I count them pure with the wicked ballances, and with the bagg of deceitfull weights? Are there not in Ierusalem and Samaria the treasures of wickednesse in the house of the

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wicked, and the skant measure which is abominable? Yea and wee know that thou dost stricktly forbid, saying, *Thou shalt not have in thine house diverse measures, a greate and a small: thou shalt not have in thy bagge diverse weights, a greate and a small: but thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy dayes may be lengthened in the land which the Lord thy God giveth thee.* And yet for all this, the same complaint may be made against many of us, which was against Iudah, *we are given to covetousnesse, and wee deale falsly.* Iustly therefore, o most righteous judge, thou mayst question us as thou didst the Iewes and say; *will yee steale, murder, commit adulterie, and sweare falsly; and come and stand before mee in my house which is called by my name, and say, wee are delivered to doe all these abominations?*

O thou that art the easer of the oppressed, thou God of compassionate bowells, to thee are allso knowne both the deceaver and the oppressour walking hand in hand among us. Surely thou hast seene it, for thou behouldest ungodlinesse and wrong: therefore thou callest, saying, *Heare this o yee that swallow up the needy, even to make the poore of the land to faile; saying, when will the Sabbath be gone, that wee may set forth wheate; making the Ephah small; and the Shetel greate, and falsifying*

Deut:

25.14.

vers:13

vers.15

Ier:6.

23.

e:7.9.

vers:10

Pf:10.

35.

Amos.

8.4.

vers..5

falsifying the ballance by deceit? that wee may verf. 6.  
buy the poore for silver, and the needy for a  
paire of shooes.

Yea, o thou that makest inquisition for  
blood, and forgettest not the complaint of the poore,  
to thee wee must confesse that with the de-  
ceitfull is joyned allso among us even the  
bloody murderer; although wee are well assu-  
red that the blood-thirstie and deceitfull man Pf. 55.  
shall not live out halfe his dayes. 25.

Yea Lord, thou God of justice, thou  
mayest allso complaine of us as thou didst  
of the Iewes, and say that few or none among Is. 59.  
us calleth for justice, or pleadeth for truth: 4.  
wee trust in vanity, and speake lyes; wee conceive  
mischiefe, and bring forth iniquity. By Hof. 4.  
swearing, and lying, and killing, and stea- 2.  
ling, and committing adulterie, the people  
broke out, and blood toucheth blood!  
Therefore doth our land mourne, and every verf. 3.  
one that dwelleth therein doth languish.  
Thus, o thus wickedly, thus contemptuously, Iud. 10.  
thus outragiously, yea and many more and 15.  
worse though closer wayes, have wee sinned,  
o Lord: doe thou unto us whatsoever in thy  
mercy seemeth good unto thee. For these, Ier. 50.  
and for all other our private and publike, 4.  
our secret and our open, our particular and  
our generall crimes, I beseech thee, o father  
of mercies, to graunt that I, and all the people  
of the land may goe weeping, as once did

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- the children of Israel, and of Iudah. Lord  
 be reconciled unto us in the blood of that  
 Lamb of thine who taketh away the sinns of  
 the world. Cause us all now in this time of  
 vers. 5. our visitation to learne, and aske the way to  
 Sion, with our faces thitherward, saying, Come  
 & let us joyne our selves unto the Lord in a per-  
 Amos. petuall covenant that shall not be broken. O Lord  
 7.2. God forgive us I beseech thee: by whom. Shall  
 Dan.9. Iacob arise? For hee is small. O Lord heare;  
 19. O Lord forgive; o Lord hearken and doe it:  
 Joel.2. so shall wee be sure that thou wilt doe great  
 21. things Cause us once againe to eate in plenty,  
 vers. 16 & be satisfied, & praise thy name, o Lord  
 our God, when thou hast dealt thus won-  
 derously with us; and wee shall never be  
 Jer.29. ashamed. O let thy thoughts be thoughts of  
 11. peace towards us, and not of evil. Wee should,  
 1. Pet.3 o my God, wee should have loved one another  
 8. as brethren, and should have beene pittypfull  
 and courteous: but to our shame I must  
 acknowledg with a sad and a broken heart,  
 that wee have beene more ready to bite and  
 Gal.5. devour one another; and therefore now are wee  
 15. justly consumed one of another. It is most just  
 with thee, o thou sin-revenging God, thus to  
 Ps:89. visit our offences with the rod, & our sinns with  
 32. scourges. Vnnaturall have beene our crimes, &  
 therefore unnaturall are likewise our punish-  
 Ps:37. ments: for our swords doe goe thorow our owne  
 35. hearts; and wee our selves are become the  
 destroyers

destroyers of our selves. O eternall mercy !  
 O eternall goodnesse, be thou graciously  
 pleased, I beseech thee to give us a true  
 sight, sense, and feeling of these and all other  
 our saylings and back-slidings; give us hearty  
 remorse, contrition, and sorrow for them  
 all; together with a stedfast resolution of new  
 obedience: yea and so strengthen us in these  
 our pious resolutions, and so enable us to the  
 performance of the same; yea so sanctifie us  
 throughout, that our whole spirits, and soules, &  
 bodies may be kept blamelesse unto the coming of  
 our Lord and Saviour Iesus Christ. Thou hast  
 threatned that. *If a man will not turne, thou* Ps. 7. 13  
*will whet thy sword: & this long time thou hast*  
*bent thy bowe: thou hast prepared for us,* and vers. 14  
*brought among us the instruments of death;*  
*and hast ordained thine arrowes against thy per-*  
*secuters.* Yet Lord thou art yesterday, and to  
 day, and the same for ever. The same father of  
 mercies, and God of all consolation. Remem-  
 ber therefore, I beseech thee, how gracious  
 thou wert to the people of Iudah, to whom  
 thou sentest thy Prophet to speake, *If so be* Ier. 26.  
*they would hearken, and turne every man from* 3.  
*his evill way, that thou mightest repent thee of*  
*the evill which thou didst purpose to doe unto them*  
*because of the evill of their doings.* O Lord doe  
 thou rent our hearts in thy mercy; and make  
 us turne from our evill wayes, that thou  
 mayst repent thee of the evill of our punish-  
 ments.



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Joel:2. ments. Make us turne unto thee with  
 12. *our hearts , with fasting , and with weeping*  
 Ex:32. *and with mourning :* and then turne thou  
 12. from thy fierce wrath , and repent of this  
 Is:1.26 evill against thy people. Turne thine hand  
 upon us , and purely purge away our drosses  
 vers:26 and take away all our tinne. *Restore our*  
*Judges as at the first , and our counsellors as*  
*at the beginning :* and call our land the land  
 vers:27 of righteousness , the faithfull land. Let  
 our Zion be redeemed with : judgment , and  
 Ps:86. our converts with righteousness. Shew  
 17. some good token upon us for good , that  
 they which hate us may see it & be ashamed,  
 because thou Lord helpest and comfortest us.  
 Heare ô my God, in the bowells of thy com-  
 passions : close and bind up our wounds , for  
 his sake who was wounded for our transgres-  
 sions; pardon us for his sake who is our onely  
 reconciliation : and let the cryes which our  
 sinns have sent up to heaven for vengeance, be  
 ceased , and quieted by the blessed pleading  
 of our onely Mediatour betweene thee and  
 us , even the beloved Sonne of thy bosome,  
 Iesus Christ our onely Lord and Saviour.  
 Amen.

## The Second Prayer, consisting of.

- 1 *A dolefull complaint of our grievous calamities.*
- 2 *An humble desire of the remission of our sinns.*
- 3 *A fervent supplication for righteousness and peace.*

**G**Reate and glorious Lord God, who art the *Lord of hosts*, and *God of the armies of Israel*; *o thou* who hast styled thy selfe a *man of warre*, whose name is the *Lord*; Looke downe, I beseech thee, upon the *distressed anguish & consuming sorrowes* of this thy people in our land of blood. Thou seest Lord, thou seest the *afflictions of Ioseph*; the calamities of thy people; how our blood is shed like water on every side of our Kingdome; how our bones lye scattered before the pit, like as when one breaketh and heweth wood upon the earth. How long Lord, how long, just and holy, shall the prayers, and the teares, and the cries, and the supplications of thy saints and servants ascend up unto heaven and yet thou seeme unto us as a *deafe man which heareth not*; and as a *man which is dumb*, that openeth not his mouth? Is there noe balme in Gilead? Is there

1. Sam.

17.45.

Exod:

15.3.

Pf. 38.

13.

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- there noe physitian there? Why then is not  
the health of the daughter of thy people re-  
uered? O the hope of Israel, the saviour  
thereof in the time of trouble, why should  
thou be as a stranger in our land; and as  
way-faring man, that turneth a side to tarry  
but a night? Thou hast moved our land, and  
divided it: ô heale the sores thereof for it she-  
keth. O let the sorrowfull fighting of the pri-  
soners come before thee: according to the  
multitude of thy mercies preserve thou  
those that are appointed to death: Arise  
ô Lord, from thy resting place, thou and the ark  
of thy strength. Arise, and have mercy upon  
our Sion; for it is time that thou have mercy  
upon her, yea the time is come: for why? Thy  
servants thinke upon her stones, and it greiveth  
us to see how shee lyeth downe in the dust. O  
now at last be thou favourable and gracious to  
our Sion; and build thou the walls of our Ieru-  
salem. Send peace within our walls, and plenti-  
ousnesse within our pallaces. For our brethren  
and companions sake I wish this prosperitie: yea  
because of the many houses of the faithfull who  
put their trust in thee our Lord & our God,  
I pray for this good. Thou, o Lord, hast  
surely seene the afflictions of this thy people, and  
hast heard our cries by reason of the sword; for  
thou knowest our sorrowes. O come thou downe  
to deliver us, as once thou didst thy people of  
Israel from the hand of the Egyptians. Thou  
seest

Ier:

Psal.

Exod. 3

7.

vers. 8.

seeſt how the ſword is drawne in an unnatu-  
 rall manner; brother againſt brother, neigh-  
 bour againſt neighbour, houſe againſt houſe,  
 father againſt Sonne, and Sonne againſt  
 Father; all having weapons of warre which  
 are like to deſtroy the nation; & all clothing  
 themſelves in garments rolled in blood. Thou Iſa. 9. 5  
 ſeeſt how many amongſt us thirſt for blood,  
 & how whole rivers thereof runne in our fields,  
 and in our ſtreetes; & yet it is not in the power  
 or pollicie of man to ſtoppe the current. It is  
 now, o Lord, with us as it was once with  
 Idolatrous Iſrael, when Moſes commanded  
 them, ſaying, *Put every man his ſword by his* Exod.  
*ſide, and goe in and out, and ſlay every man his* 32. 27.  
*brother, and every man his companion, and*  
*every man his neighbour. Thy holy temples* Pſal.  
*are defiled, and without thy preventing mercy;*  
*our Ieruſalem may be made an heape of ſtones.*  
*Hereſie and Schiſme oppoſe the cleere light*  
*of thy glorious goſpel: and like the children*  
*of Edom in the day of Ieruſalem, they ſay even* Pſ. 137.  
*of truth it ſelfe, downe with it, downe with it,* 7.  
*even to the ground. Many of our citties and*  
*townes doe now ſitt ſolitarie, that were full of* Lam. 1  
*people; and are become as widdowes. The chil-* 1.  
*dren and ſucklings ſwoone in our ſtreetes: the* C: 2. 11.  
*widows make their lamentations over the*  
*gapping bodies of their wounded husbands: the*  
*young ones cry for bread but ſome of them find*  
*neither fathers to give it the nor mothers to com-*  
 paſſionate

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- Is:33.8 passionate them. The high wayes he wast; the way-faring man ceaseth: the line of confusi-  
 c.34. is stretched out upon the land, & the stones of ex-  
 11. ptinesse. Thornes come up in our pallsaces; nettles  
 vers.13 and brambles in our streetes; and houses are  
 c.8.21. become habitations of dragons, and courts for  
 owles. Some wicked ones among us that are  
 hungry, fret themselves, and curse our King  
 Lam.2. and our god, and looke upward. The law is  
 9. noe more; the Prophetes allso find noe vision  
 vers.10 from thee the Lord. The elders sit upon the  
 ground, and keepe silence: they have cast up dust  
 upon their heads; they have girded them-  
 selves with sack-cloth: the virgins have  
 downe their heads to the ground. It is not now  
 Luc.7. as it was in the dayes of old, when men clothed  
 25. in soft raiment, and they which were gorgeously  
 apparelled, and lived delicately, were in King-  
 Is:1.7. courts. Our countrey is desolate; our citties are  
 burnt with fire; and our land is desolate as one  
 Lam:5. throwne by strangers. Remember o Lord, what  
 1. is come upon thy people: consider and behold our  
 vers.2. reproach. Some of our inheritances are turned to  
 strangers, and our houses to aliens. Many  
 vers.3. among us are orphans and fatherlesse; and many  
 that were wives are become widowes. Many  
 vers.9. doe get their bread with the perill of their lives,  
 Ps.142. because of the sword that maketh our land a  
 7. wilderness. O Lord, doe thou consider our com-  
 vers.6. plaint, for wee are brought very low. Thou,  
 Ps.54. o Lord, art our hope, and our portion: in the  
 19. multitude

multitude of sorrowes which wee have in our  
 hearts, let thy comforts, ô my God, refresh our  
 soules. Heare ô Lord, and have mercy upon us: Ps:30.  
 Lord be thou our helper. O thou that hearest  
 prayer, thou that hearest the poore, and despisest  
 not the prisoners; cause thou us to fast, and  
 pray, and reade and weepe, and repent as thou  
 requirest; that our light may breake forth as the  
 morning, & our health may spring forth speedily:  
 so our righteousness shall goe forth before us, &  
 the glory of thee our Lord shall be our reward.  
 Oh how dolefull is this voyce which is heard in  
 our Rama; this lamentation, and weeping, and  
 great mourning: Rachel weeping for her children,  
 and will not be comforted, because they are not!  
 Al-mighty God, everlasting father, prince of  
 peace, thou who didst comfort thy disciples  
 that in thee they might have peace, because in the  
 world they should have tribulation: be pleased,  
 I beseech thee, in mercy to send thy dove  
 with the olive leafe of peace into this our distressed  
 Kingdome. When thy servant Solomon de-  
 dicated his temple to thy holy worship, he  
 prayed unto thee, and sayd; When thy people  
 Israel shall be smitten downe before the ene-  
 mie, because they have sinned against thee;  
 and shall turne againe to thee, and confesse  
 thy name, and pray, and make supplication  
 unto thee: Then heare thou in heaven, and  
 forgive the sinne of thy people Israel; and  
 bring them againe to the land which thou  
 gavest

11.

Ps:65.2

Ps:69.

34.

Is:58.8

Mat:2.

18.

Is:9.6.

Io.16.

33.

Gen:8.

11.

1 King

8.33.

ver:34



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gavest to their fathers. Heavenly father we  
 are smitten downe before our enemies, and  
 that because wee have sinned against thee  
 but by thy grace wee turne againe to thee  
 and confesse thy name, and pray, and make  
 our supplications to thee in thy temples.  
 Heare thou us in heaven, and forgive the  
 sinns of thy distressed and back-sliding Israel, &  
 compose our grievous divisions and destructions.  
 Mercifull father, bow downe thine eare to  
 mee the worst of all this thine Israel, who  
 in the name of our whole nation doe here be-  
 seech thee to be pacified with this broken  
 Kingdome, smitten downe with its owne  
 bloody and sharpest sword. Make us all  
 turne againe unto thee; and pray, and make  
 our supplications unto thee more frequently  
 and more fervently then formerly wee have  
 done; that thou mayst heare us, and heale  
 our land. O thou sword of the Lord, how  
 long will it be ere thou be quiet? Put up thy self  
 into thy skabbard; rest, and be still. O God  
 of peace, O Prince of peace, thou and thou  
 onely it is who makest wars to cease in all  
 the world, when so thou pleasest: who  
 breakest the bowe, and knappest the speare in  
 sunder, and burnest the chariots in the fire.  
 O give thou unto us thy wounded people  
 such rest on every side, that wee may have  
 neither adversarie, nor evill occurrent. Doe  
 thou, o Lord our God, be with us as thou  
 wert

Jer: 47.  
 6.

Ps: 46.  
 9.

1. King  
 5. 4.  
 c: 8. 57.

vert with our fathers : doe not leave us , nor for-  
 sake us. Make us incline our hearts to thee, vers: 8  
 and walke in thy wayes , and keepe thy com-  
 mandements , and thy statutes , and thy judg-  
 ments which thou commandedst our fathers.  
 Thou , o God , art the God of peace ; thou, Rom:  
 Christ , art the Prince of peace ; thou , o hea- 15. 33.  
 venly and blessed Spirit , art the Dove of  
 peace : o thou united Trinitie give peace in  
 this our land , that wee may lie downe , and Lev: 26  
 none may make us afraid. O let not the 6.  
 sword any longer goe through our land ; but doe  
 thou walke among us , and be our God ; and let vers: 12  
 us be thy people. Give peace in our time,  
 o Lord : let the righteous flourish ; yea and Ps: 72. 7  
 abundance of peace, so long as the moone en-  
 dureth. Give the King thy judgments, vers: 1.  
 o God ; and thy righteousness unto the Kings  
 Sonnes. Let the mountaines bring forth peace ; vers: 3.  
 and the litle hills righteousness unto thy  
 people. O King of Kings and Lord of Lords,  
 doe thou in mercy direct and continue our So-  
 veraigne Lord the King in the truth and pu-  
 rity of our religion , without inclining either  
 to the right hand , or to the left. Make him  
 allways a Royall protectour , a zealous professour,  
 and a constant practiser of the same. Bless  
 him, o thou God of blessings, in his Royall Per-  
 son, bless him in his Consort, bless him in his  
 Issue , bless him in his Counsellors, and bless  
 him in all his People, even from Dan to Beersheba.

Be

Be propitious, o thou wonderfull Counsellor in an especiall and peculiar manner unto the head and members of our high and most honorable Parliament. Doe thou knitt and unite them, doe thou guide and direct them in all their counsells and consultations, that they may unanimously & joyntly conclude upon such and some lawes, as may tend to the suppression of wickednesse and vice, and the maintenance of thy true religion and vertue; rooting up all atheisme and profanenesse, all heresie and superstition, all schisme and faction; that both church and common-wealth may be religiously and firmly knitted and tyed together in the unitie of the

Ps. 85. spirit, by the bond of peace. Let thy truth, O God of truth, flourish out of the earth; and righteousness looke downe from heaven. Doe thou Lord

vers. 12 shew thy loving kindnesse unto thy people; and let our land give it's increase. Let thy people

Isa. 32. dwell in peaceable habitations, and in secure dwellings, and in quiet resting places. Caut

c: 2. 4. thou us to beate our swords into plowshares, and our speares into pruning-hooks, and suffer us not to learne such civill wars

c: 11. 5. any more. Let righteousness be the girdle of our loynes, and faithfulness the girdle of

vers. 6. our reines. Let the wolfe also dwell with the lamb, and the leopard lie downe with the kid, and the calfe, and the young lyon, and the fatling together; and let a little child lead

vers. 8. them. Let a sucking child play on the hole of

the aspe; and a weaned child put his hand on the  
 rockatrice denne. Breake thou the bowe, and the **Hos:2.**  
 sword, and the battell out of the earth; and **18.**  
 make us to lie downe safely. Betroth us unto **vers. 19**  
 thee for ever in righteousness, and in judgment  
 and in loving kindnesse, and in mercies. O let  
 us sit downe everyone under our vines, and un- **Mic:4.**  
 der our fig trees; & let there be none en make us **4.**  
 afraid. Glory be to thee, o God in the highest, **Luc:2.**  
 and on earth peace; and good will towards men. **14.**  
 Suffer not, o eternall peace, the hearts of us to **10:14.**  
 be troubled, neither let us be afraid. Peace be **27.**  
 both to us, and peace be to our houses, and **1.Sam.**  
 peace be to all that wee have; and that in and **25.6.**  
 through him who is the Lord of peace. Justifie **2.Thes.**  
 us all by faith, that wee may have peace with **3.16.**  
 thee our God, through our Lord Iesus Christ: **Rom:**  
 for hee is our peace who hath made both one, and **5.1.**  
 hath broken downe the middle wall of partition **Eph.2.**  
 betweene us. The peace of thee our God, which **14.**  
 passeith all understanding, keepe all our hearts **Phil:4.**  
 and minds through Iesus Christ our onely Lord  
 and Saviour. Amen. **7.**

The Third prayer ; wherein the Lord is humbly implored that our Bloody battells may be turned into a Spirituall war-fare.

Mat: 10  
34.  
vers. 35

vers. 36

Gen: 2.  
9.

**O** Eternal & blessed Redeemer, thou who camest not to send peace on earth, but the sword ; and to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law ; and to cause that a man's foes should be those of his owne house-hold : behold in mercy, I most humbly beseech thee, this Sick and wounded land, wherein those words of my Redeemer according to the letter are most stricktly made good. O my God, my onely stay and comfort, my onely refuge & tower of defence, be pleased I beseech thee, to turne the letter into the spirit, that what is verifed in the first sense may be made true onely in the last. When Knowledge and Life grew upon Trees, Innocent Adam was neither dull of apprehension, nor fearfull of death. But since his Fall wee find in our griefes that wee neither understand thy word of truth so fully as wee should; nor are wee freed from the howerly feares of death & destruction. But for as much as thou, O my God, hast beene a teacher of peace and righteousness unto thy people, and that thou

Civill and bloody Warrs are noe other then  
 judgment sent from thee upon the heads of  
 us for our crimson iniquities: doe thou teach  
 us all, I humbly pray thee, that wee ought  
 not to warre after the flesh, though wee walke 2. Cor.  
 in the flesh. Thine Apostle tell's us that the 10.3.  
 weapons of our war. shal ought not to be carnall, vers.4.  
 but spirituall, mighty through thee to the pulling  
 downe of strong holds: casting downe imagina- vers.5.  
 tions, and every high thing that exalteth it selfe  
 against the knowledg of thee our God; and bring-  
 ing into captivity every thought to the obedience  
 of Christ. O Lord our God, doe thou make  
 us all as strangers and pilgrimes, to obtaine from 1. Pet.  
 fleshy lusts which warre against the soule; that 2.11.  
 thus wee may warre a good war-fare. To 1. Tim.  
 this purpose teach us, I pray thee to fight the 1.18.  
 good fight of faith: and that wee may be the c.6.12.  
 better fitted for it; make us to put on the Eph.6.  
 whole armour of thee our God, that wee may 11.  
 be able to stand against the wyles of the devill. vers.14  
 Doe thou enable us to stand, having our vers.15  
 loynes girt about with truth, and having on the  
 breast-plate of righteousness; and our feet shod  
 with the preparation of the gospel of peace. Above  
 all things make us take the shield of faith, vers.16  
 where-with wee shall be able to quench all  
 the fiery darts of the wicked; and the helmet vers.17  
 of salvation and the sword of the spirit, which Rom.  
 is the word of thee our God. Arme us, 13.12.  
 O father, with the armour of light, and with 2. Cor:  
 6.7.



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- 2.Tim: the armour of righteousness on the right hand  
 2.3. and on the left: and then shall wee learn  
 endure hardnesse, as good souldiers of Iesus Christ  
 Mat. 8. Make our Captaines such as was the righte-  
 9. ous Centurion in the gospel; or like  
 A&t:10 your Cornelius, a centurion of the Italian  
 1. band: even devout men, fearing thee our God  
 vers:2. with all their house-holds; giving much almes  
 the people; and praying to thee allways. Teach  
 Luc:3. our inferiour souldiers to know that it is their  
 14. duty to doe violence to noe man, neither to  
 accuse any falsly, and to be contented with their  
 wages. Let them know and consider that  
 Rom: night is farre spent, and the day is at hand: make  
 13.12. them therefore to cast off the works of darkness  
 vers:13 and to put on the armour of light. Cause thou  
 us all to walke honestly, as in the day: not  
 rioting and drunkennesse, not in chambering and  
 vers:14 wantonnesse, nor in strife and envying: but  
 putting on thee our Lord Iesus Christ; as  
 2.Tim. making noe provision for the flesh to fulfill  
 4.7. lusts thereof. So shall wee fight a good fight  
 and finish our courses, and keepe the faith: al-  
 vers:8. luring our selves with thine holy Apostles  
 that henceforth is layd up for us a crown  
 of righteousness which thou Lord the righteous  
 judg shalt give us at that day; and not  
 us onely but unto all them also which love  
 Heb:13 thine appearing. Now thou God of peace  
 20. who brougest againe from the dead our Lord  
 Iesus Christ, that greate sheepe-herd of the  
 sheepe

sheepe, through the blood of the everlasting new  
covenant; Make us perfect in every good  
worke to doe thy will, working in us that  
which is well pleasing in thy sight, through  
Jesus Christ, to whom be glory for ever and  
ever: Amen.

F I N I S.

